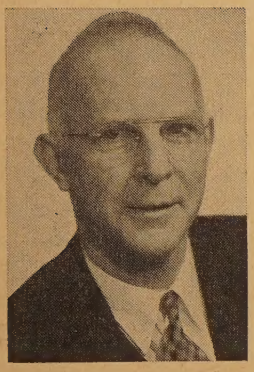
HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

The Pulpit

A Journal of Contemporary Preaching



Fred Hoskins:

A Letter from Christ

John W. Bachman • The Giving of Thanks
Alexander Miller • Beginning of Wisdom
Arnold H. Lowe • Beliefs Have Consequences
William S. Hill • What We Are Made For
Neil Gregor Smith • Shook-Up Generations

DONALD G. MILLER • REDEEMING THE TIME

VOL. XXX, No. 11 NOVEMBER 1959

The Pulpit

Published monthly by the Christian Century Foundation, 407 S. Dearborn St., Chicago 5, Ill. Founded 1929 by Charles Clayton Morrison as a journal of contemporary preaching.

THEODORE A. GILL, *Editor*
HAROLD E. FEY, *Contributing Editor*
MARTIN E. MARTY, *Contributing Editor*
EDWARD W. WARNER, *Editorial Associate*
LEONARD S. MEYER, *Business Manager*
FERN KOELLING, *Editorial Secretary*

Editorial Associates

Conrad Bergendoff, Pres., Augustana College
Oscar F. Blackwelder, Reformation Lutheran, Washington, D. C.
Harold A. Bosley, First Methodist, Evanston, Ill.
George A. Buttrick, Harvard University
Henry Hitt Crane, Central Methodist, Detroit
Edwin T. Dahlberg, Delmar Baptist, St. Louis
Russell V. DeLong, Dean, Nazarene Theological Seminary
Frank B. Fagerburg, First Baptist, Redlands, Calif.
Theodore P. Ferris, Trinity Church, Boston
C. Willard Fetter, First E.U.B., Dayton
Jack Finegan, Pacific School of Religion
O. A. Geiseman, Grace Lutheran, River Forest, Ill.
E. S. Hjortland, United Ev. Lutheran, Oak Park, Ill.
E. G. Homrighausen, Princeton Theological Seminary
Ernest Marshall Howse, Bloor St. United Church, Toronto
William H. Hudnut, Jr., Third Presbyterian, Rochester
Homer A. Jack, Unitarian, Evanston, Ill.
Gerald Kennedy, Bishop, Los Angeles Area, Methodist Church
Harold L. Lunger, Brite College of the Bible, Fort Worth.
George A. Mastrantonis, St. Nicholas Eastern Orthodox, St. Louis
Benjamin E. Mays, Pres., Morehouse College
Robert J. McCracken, Riverside Church, New York
Frederick M. Meek, Old South Church, Boston
Roy Pearson, Dean, Andover Newton Theological School
Harold C. Phillips, First Baptist, Cleveland
James A. Pike, Episcopal Bishop of Calif., San Francisco
Liston Pope, Dean, Yale Divinity School
Edward Hughes Pruden, First Baptist, Washington, D. C.
James H. Robinson, Church of the Master, New York
Paul M. Robinson, Pres., Bethany Biblical Seminary
Frederick W. Schroeder, Pres., Eden Theological Seminary
S. M. Shoemaker, Calvary Episcopal, Pittsburgh
Ralph W. Sockman, Christ Methodist, New York
Alan Walker, Methodist Missioner to Australia

35 cents single issue.
$4 a year in U.S.A. and Canada.
$4.50 foreign.

Copyright 1959 by Christian Century Foundation. Second-class postage paid at Chicago, Illinois and at additional mailing offices.

CONTENTS: NOVEMBER 1959

SERMONS

A Letter from Christ ..... *Fred Hoskins*
The Giving of Thanks ..... *John W. Bachman*
The Beginning of Wisdom ..... *Alexander Miller* 1
Beliefs Have Consequences ..... *Arnold H. Lowe* 1
Becoming What We Are Made For ..... *William S. Hill* 1
The Shook-Up Generations ..... *Neil Gregor Smith* 2

ARTICLES

Redeeming the Time ..... *Donald G. Miller*
Luther for the Preacher ..... *Martin E. Marty* 2

FEATURES

Book Reviews 2
Memo .....
Prayers 14, 2
Pulpit Calendar 3
Pulpit Post .....

PULPIT POST

See Memo, This Issue

SIR: Your June Memo describes the hard process through which you go in selecting sermons for publication. I can appreciate that this is no easy task.

However, as I read I began asking myself what was the purpose of the magazine. Is it intended to be a compilation of sermons for the edification of preachers? Do those responsible for selection have in mind the needs of the intelligentsia only? Are the sermons supposed to represent a cross section of the best preaching of our day? Is the thought to provide grist for the homiletic mill (without plagiarism, of course) for the man who must preach week in week out to an average congregation?

Perhaps your purpose includes all of these. If so, you are certainly providing an altogether disproportionate number of sermons for the better educated minority of our people than for the common, garden-variety Christian. My congregation is a typical one, I believe. We have our fair share of university graduates. But I dar say that most of the others would b left unillumined and uninspired b most of the sermons which have ap peared in The Pulpit of late.

The reason is not hard to find. have examined five successive issue of this last spring and early summe In them there are forty-one sermor (or articles). Thirty-one of these wer written by men not now in the activ pastorate. While it is true that man (though by no means all) of them ha been pastors before taking their pre ent positions, their contributions, fo the most part, seem to reveal that the are now so far removed from the nee and grasp of the average congregatio as to have little value for such a group After all, very few of us who serv local churches preach to universit congregations.

One is forced to believe, as he cor siders your contributors, that pasto who so greatly outnumber ministe in other fields, must be poor preacher Is it the pattern in our country tha the pastors who are the most excelle

(Continued on page 31)

The Pulpit

A Journal of Contemporary Preaching

VOLUME XXX NOVEMBER 1959 No. 11

Memo:

NO one can be long associated with a journal of opinion like *The Christian Century* without learning to be responsive to subscribers' mail. But the extremes which such a journal elicits and entices tend to cancel each other and thus to numb the editors' antennae. With a journal of preaching it is a different matter; here one expects a less impassioned, more genteel feedback. Lately The Pulpit editors, among the last of the sensitive souls that our civilization is capable of producing, have been disturbed by the more impassioned and less genteel correspondence they have received. As coffee-hour therapist to these colleagues I expressed comfortable words and absolving sentences which they suggested I share with readers.

The brand of letters which have awakened them belong to what we might crudely call the "anti-egghead" school. Numbers of pastors have begun to complain that professors and scholars and executives make too many appearances on these pages, to the exclusion of parish ministers. I have looked over the past several issues with a quest for perspective, and will agree that other than parish ministers have been given a hearty welcome in our print. But in reading the sermons that these brothers are seeing published in The Pulpit, I would also have to say that you cannot separate professor-sermon from priest-sermon. Try the game in this issue: counting sermons and articles we have represented four professors, two and one half pastors (I lead a fractured, fractioned existence) and one lonely executive. Now: have the mistress of the manse prevent you in The Pulpit, pasting white paper (temporarily, that ultimate honor be given where it is due) over the names and biographies of authors. Then read the contents and see how well you guessed which was which.

My guess is that the percentage of accuracy would be small. This could mean that the writings in question are as good as each other or as bad as each other. Whichever is true, it also means that an old impasse is now being overcome, and that we might all do well to help in the healing. I cannot for the life of me see fruit in separating theological and practical, intellectual and anti-intellectual, sophisticated and naive in Christian distinctions. The old days when the professor was an Olympian and the poor parson was a bum are long gone, and mobility between the two vocations is on an impressive increase. Someone define: just how does a professor preach different from a parson? We are interested in well-crafted sermons through which the Word of God has a chance to shine; if a man from campus in a gown achieves this or if a man from church in town does, each stands an excellent chance of finding place here.

When Charles Clayton Morrison wrote the first editorial for the first issue (just thirty years ago last month), he promised a thoroughly catholic approach to The Pulpit. "Men of fame and station will here speak their messages. But we are determined that this periodical shall be a *finder* of great preachers. An unrecognized preacher whose message is significant will have the same chance to be heard in these pages as will the most conspicuous pulpiteer. We shall select *sermons,* not *preachers.*" (So can our Diogenes be pardoned if he sometimes looks for light on a campus?)

And: Morrison wanted "to exhibit a wide and generous hospitality to ministers of all denominations, all sections of the country and all schools of thought. The Christian Century Pulpit will not be the voice of any party or school, conservative or liberal, high church, low church or broad church. It will strive to be in its contents as rich and varied, as inclusive and catholic, as the many-sided, many-talented Christian ministry itself." Looking ahead, the editors promise new inclusiveness and catholicity in regarding the achievements of parish parsons. They ask for the same in readers' regard of sermons which originated beyond the parish.

Men and brethren, your hymnbook is in the pew before you. Sing a *Te Deum* for the professors who are preaching so well that they keep us all working harder. Then say a confession for the wrong kind of modesty, the old-shoe "I'm-just-a-parish-pastor" kind of disarming folksiness to which we are all tempted in our lazy moments. And then, a rousing gospel hymn for the noble army of martyrs who are willing to venture forth on the battlefield between the "intellectuals" and the "anti-intellectuals" who don't know the war is over. You may soon see an *r* added to my last name.

MARTIN E. MARTY

A Letter from Christ

By Fred Hoskins

IMPRESSIVE and necessary is the part recollection plays in life in general and in the religious life in particular. Family pictures are important to us not nearly so much for their photographic excellence as for the memories they stir. The hymn "Faith of Our Fathers" is significant more for the freight of recollection it bears than for its hymnodic value. The entire hymn book is the church's corporate memory of faith, hope and love in fellowship with Christ; it is memory of struggle, failure and success in a search for God; it is memory of life and death, light and darkness, sin and forgiveness. The Bible is a book of recollection looking back through the eyes of ancient Israel to the beginning where already was God, the God who from everlasting to everlasting is faithful to love and to provide for his own.

From this "book of recollection" receive now these words of St. Paul as he lovingly sent them to the church at Corinth:

> Are we beginning to commend ourselves again? Or do we need, as some do, letters of recommendation to you, or from you? You yourselves are our letter of recommendation, written on your hearts, to be known and read by all men; and you show that you are a letter from Christ delivered by us, written not with ink but with the Spirit of the living God, not on tablets of stone but on tablets of human hearts.

All of us know many similes employed at one time or another to describe *the* church or *a* church. Perhaps most often the church is called the "body of Christ." Sometimes it is called an "army." Occasionally it seems best to use the figure of the "vine;" some times call for the analogy of "colony of Heaven," or "pilgrims." Now and again the church is referred to as "God's Israel," the "blessed community," the "church in thy House," or a "royal priesthood." Here however is something different. No, not different, only a new dimensi to our understanding of the church. "You are letter from Christ."

Written to Whom?

If then you are a letter, to whom are yo written and to whom are you sent? If you we Christ's diary, you might indeed be only for th eye of Christ. Then you might well be but a exercise in composition. Your raison d'etre wou be in existence itself. Your existence would b your sufficient end. Whether one beyond yo membership ever read you or gave attention you would be an irrelevance. There are those, appears, who become attached to a churc supposing that it is a diary. They would do bett to confine their memberships to clubs whic admittedly are self-serving, and which opera under the illusion that they are self-sufficient.

But you are not simply a literary performanc You are not Christ's diary. You are his lette Obviously, he did not write you to yoursel Letters are written to be sent. He writes you somebody. Paul said who the "somebody" is, "b be known and read by *all* men." You are not letter addressed "To Whom It May Concern." A a letter from Christ you are addressed to particula men.

The other day a young minister, recentl returned to the United States after several yea of service to churches in a far distant land, sai that out there he learned many things; but o them all, the most surprising and doubtless th most valuable is that the United States is not th world. In the beginning the church understoo that Jerusalem was not the world, it understoo that Palestine was not the world. God made clear that even the Jews were not mankind. Th gospel was to be preached to all men. Unhappil in the settling down of the church there develope a sad series of crippling illusions. The churc came to think that Rome was the world, tha Constantinople was the world, that England wa the world, that the world was Germany. followed almost inevitably that fragments of th

---

FRED HOSKINS *is minister and secretary of the General Council of the Congregational Christian Churches and co-president of the newly-formed United Church of Christ (Congregational and Evangelical and Reformed). Dr. Hoskins was pastor of the First Congregational Church in Oak Park, Illinois, for six years before assuming his present post. Previous pastorates were in Des Moines, Iowa, and Bridgeport, Connecticut.*

church came to believe that Roman Catholicism was the world, or that the Church of England was the world, or that the Lutheran Church was the world.

It is here that understanding the church to be a letter from Christ has special relevance. My friend learned it the hard, lonely way. The United States is not the world. The church is learning that it is a communication from Christ to all mankind. No line is to be observed. It is for all men across every line of color, or estate, or nation. This is an aspect of the so-called ecumenical movement. The church is one, for all.

Twenty years ago a Council of Churches I know well carried on its stationery the motto: "To do together those things we cannot do so well separately." At the time that seemed rather clever and certainly very forward looking. But in retrospect how inadequate, how wrong! You see the propriety and the sanctity of the divided church were assumed. The Evanston World Council Assembly saw more clearly and spoke more adequately when it declared, in effect, that if the church is a letter from Christ, then the several parts must do all things together except those things which can better be done separately. For the letter from Christ is one and it is sent to all men to be read and known by them.

What Is the Message?

You are a letter from Christ! You are sent to be read and known by all men! What is your message? What is it Christ is communicating by you? What is it that is so urgently important that Christ would use your time, your money, your love, your very lives, to make of them a letter to go everywhere in the entire world? In a world where the true issues have to do with human survival and justice and meaning, and where effective instruments for destroying all three are so massive and myriad that for many cynicism is unavoidable, there must be magisterial distinction to the letter Christ fashions by you.

The grammarian would find the pattern of the letter Christ makes of the church very similar to that of St. Paul's letters. It is written in two moods, the indicative and the imperative. It tells first of God's action and then speaks of man's proper response. It proclaims what God has done and appeals to man to play the part to which he is called as a son of God. It has a theological orientation and a practical application.

When Paul wrote to Rome, Corinth, Galatia, Ephesus or any other church, he began his letters by reciting what God through his infinite grace had done not only for the particular church but for all mankind. Before he had finished his letters however he would literally or in effect say, "therefore," and then proceed to explicate and enumerate the consequences of God's goodness for the people's way of life. Against the setting of a loving, acting, seeking God, Paul could think of no human deed or interest as too great or too small to be brought under the judgment of the Eternal.

To the Corinthian church he wrote,

> Now I would remind you, brethren, in what terms I preached to you the gospel, which you received, in which you stand, by which you are saved, if you hold it fast — unless you believed in vain.

His reminder he put in the indicative mood. Christ died for our sins. He was buried. He was raised from the dead. He appeared to various people and groups. If Christ was raised from the dead there is a Resurrection, wherefore,

> O death, where is thy victory? O death, where is thy sting? The sting of death is sin, and the power of sin is the law. But thanks be to God, who gives us the victory through our Lord Jesus Christ.

Then like the crack of a whip changed violently to the imperative mood:

> Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that in the Lord your labor is not in vain. Now concerning the contribution. . . .

You can't turn a sharper corner than that and stay in your seat. On another occasion he might turn to the cutting of hair, or to the relationships between children and parents, or to citizenship, or how to conduct at a communion table, or to sex relations.

This is the sort of message Christ makes out of the church. As a redeemed community it is first of all *indicative*. It declares by all the methods it can command that God is Creator and Sustainer, that by an amazing act of humility he entered into the frame of man, that in Christ he was rejected and suffered, that by the Resurrection he endorsed Christ as the sensible Word he would speak to the world, that he ratified the Resurrection by sending the Holy Spirit, and continues to ratify it by making new persons of those who receive his forgiveness.

Purpose of the Letter

But whenever a church is an authentic letter from Christ it deals with the imperative too, the "therefore" gospel. To itself first and then to the whole world it says, "therefore" it behooves men to act like sons of God, to conduct themselves like new creatures, to behave as brothers, to deal with one another as redeemed persons. Is any sick? Let him be healed. Is any suffering discrimination? Let him be received as a brother. Is any in sorrow? Let him be comforted. Is any going to war? Let him be turned to peace. Is any repentant for his sins? Let him be forgiven. Is any a stranger? Let him be received with honor. Is any shut out by the walls of separation? Let them be broken down. You are a letter from Christ and this is the dispatch,

(Continued on page 17)

Christians Must Interpret Events
In Terms of God's Redeeming Process

REDEEMING

Look therefore carefully how ye walk, not as unwise, but as wise; redeeming the time, because the days are evil. Ephesians 5:15-16.

WE ARE prone to think of the church in terms that are far too small. For most of us, the local congregation, with all the difficulties it faces in sustaining its work, with all the discouraging elements of its human weakness, is the church. And when we set this against the magnitude of the world's need in this hour, we tend to grow discouraged and to feel that the cause to which we are committed is a small one indeed.

In the Epistle to the Ephesians Paul seeks to set the work of the church in the broad context of its relation to the eternal purpose of God. The rise and fall of nations, the coming and going of empires, the outcome of world-shaking political events, the final meaning of history — all are brought to focus in Jesus. From him they all take their meaning; by him they all are to be judged; through him they shall all come to a fulfillment in which every thread of history shall finally be woven into a splendid pattern of meaning conceived in the mind and heart of God.

This glorious picture of the final reality of Jesus in world history was for Paul not a daydream, a flimsy hope woven out of pious wishes, a phantom chased by well-meaning but gullible souls. It was a hope for the future born out of the solid realities of the past. We are moving here in the realm of the great might of God demonstrated when he raised Jesus from the dead. Because of this raising Jesus is now seated at God's right hand in the heavenly places, "far above all rule, and authority, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come." All things are now put under the feet of Jesus. The final outcome is guaranteed by that which is already accomplished fact. The righteous purpose of God will ultimately prevail because God has already prevailed at the resurrection of Jesus. The future is secured by the past.

Paul then sets the church squarely in the center of this whole movement of God's purpose as the bridge across which Christ is triumphantly marching from the resurrection to the final consummation of righteousness in the universe. It is in such a setting that we are called upon to look at our place in the world as Christians. Paul first sets before our minds the tremendous dignity of our calling in Christ, then moves on to summon us to a sense of responsibility in the light of that calling. "I therefore, the prisoner in the Lord, beseech you to walk worthily of the calling wherewith ye were called."

The Fitting Moment

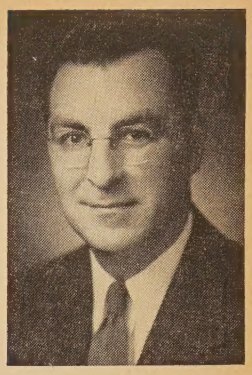
In elaborating this exhortation, he inserts in his list of appeals the one which forms the center of our thought — "redeeming the time." I used to think that this was a counsel to make good use of one's time, as though Paul were holding a stop watch on us to awaken our consciences about frittering away our time. Every time I grew weary and relaxed my effort for a time, I would seem to see the searching eye of the great apostle piercing me and hear the click of the stop watch as it ticked out its judgment on my moments not spent in toil. I have since come to believe that in these words Paul had another and a deeper meaning. The word Paul here uses for "time" is a term which refers not so much to the passing moments, the seconds, minutes and hours of the day. It involves not just *span* of time, but *quality* of time. It refers not so much to the clock or the calendar as to the "fitting moment" or the "appropriate opportunity" for doing something.

In the New Testament the term came to relate to those special moments in history when the redemptive activity of God was supremely

---

DONALD G. MILLER *is Walter H. Robertson Professor of New Testament at Union Theological Seminary, Richmond, Virginia. A graduate of Greenville College, the Biblical Seminary in New York and New York University, he also studied in France and at the University of Basel, Switzerland. Dr. Miller was ordained to the ministry of the Presbyterian Church, U.S.A., in 1939, and subsequently served churches in Street, Maryland, and Dallas, Texas.*

By Donald G. Miller



THE TIME

manifested. The meaning of any particular time therefore took its rise from its relation to the ongoing purpose of God. The significance of any particular hour lay not so much in the fact that it marked a stage in the calendar or a turn of the clock, but in the fact that it was a necessary part of the process of God's redemptive work in the world. For the Christian church, then, the *present* time, whenever it was, came to have great significance. It was the present moment in redemptive history, the contemporary stage between the decisive battle and final victory. This is the period of the church. The church is the instrument through which the redemptive process, from Resurrection to the final end, is carried out. For us, the "time" about which Paul speaks is the part of God's eternal plan which unfolds in our generation.

The word "redeem" is used only four times in the New Testament, twice of redeeming the time and twice of the redemptive work of Christ. Paul says in Galatians that "Christ redeemed us from the curse of the law." Again he reminds us that we — whom he elsewhere describes as "children of wrath," as slaves of "the prince of the powers of the air," as men "having no hope and without God in the world" — are now "redeemed," so that we might receive "adoption as sons" and become heirs of all the riches of God's grace. This word "redeem" refers to the deliverance from the bondage of sin wrought by Christ for men, and to "the liberty of the glory of the children of God" into which all men may now freely come.

Frightening Truth

When Paul counsels us to redeem the time, he is setting the work of the church to be the extension of Christ's redemption into the life of the world. "The days are evil," but we are to match this evil with the message of Christ's victory over it. To redeem the time is not just to make no waste of moments, but to live redemptively as instruments of God's purpose, fulfilling the divine intention for this particular moment in history.

This is a frightening truth, but also an encouraging one. We are inclined to think that if we had lived at another moment of history, or in other circumstances, we would have made a greater contribution to the Kingdom of God. One of the devil's devices is to sap our spiritual vigor by a nostalgia for bygone days when the atmosphere was more cordial to the faith than it is now. We often think that had we lived in the stirring times of the Wesleyan revival or the Great Awakening, we could have made a much greater witness than is possible now. Our text rather rudely awakens us from this sentimental longing for the past, and confronts us with the fact that it is the mission of the church to redeem *this* time. What matters where we work, what form our task takes, at what particular moment in history it falls our lot to witness for Christ? God is going somewhere in this world. The whole road has to be covered from the Resurrection to the final triumph of righteousness, and every point in that road is as important as any other.

A transcontinental train running from Chicago to Los Angeles sets out to cover every mile of that distance. It is entrusted to the care of various crews along the way. Some parts of the journey are easily covered. Other portions involve difficult climbs. Some of the scenery is breath-taking. Some of it is drab and uninteresting. But in the achievement of the purpose for which the train exists, the work of every crew is as important as that of any other. It makes little difference where each crew plays its part; each contributes equally to getting the train from its place of origin to its destination. So it is with the work of the church. Every stage in the outworking of the divine purpose must be gone through. The portion of that task which is entrusted to the church in this hour may seem difficult and forbidding. But the church is God's instrument for redeeming *this* hour, an hour which is as important as any other in world history.

The redemptive mission of the church becomes the organizing center from which all Christian duty radiates. If we are to redeem the time, we must submit to the most careful self-discipline.

"Look therefore carefully how ye walk," insists Paul. The work of Christ can only be mediated to a broken world by those who are willing to submit to a discipline commensurate with the magnitude of the task. This is no unreasonable demand, but one which is to be found in any field. Think, for example, of the careful training of a surgeon. It involves years of preparation, including toilsome study, long hours of tedious routine, dogged persistence in detailed, wearisome effort. The surgeon is sustained however by the end in view. Discipline is transformed and drudgery becomes meaningful because of the contribution he makes to the healing of men's bodies. So it is with Paul's counsel to "look carefully" how we walk.

A further admonition directed to us is to have a discerning interpretation of the times. Be "not as unwise" men but "as wise." "Be ye not foolish, but understand what the will of the Lord is." The word "foolish" means to be senseless, to act rashly without reflection. The opposite of this is to "understand," a word which refers to the power of the soul not only to lay hold of outward phenomena, but to combine these with reflection in such a way that the underlying meaning of reality becomes plain. This may often run counter to appearances, for the real significance of events is often hidden beneath the surface of life in those factors which are unnoticed by the undiscerning and impressionable.

Holy Calmness

This means very specifically for us that we should "understand what the will of the Lord is" for this hour and make our judgments on that basis. In the issues which confront us as a church now, we must reject all appeals to act in accord with self-interest or deep-seated tradition which have no sanction in the Bible. Our faith will demonstrate itself by the holy calmness and penetrating discernment with which we face difficult issues, and by our willingness to follow what the will of the Lord is, even when his will crosses ours.

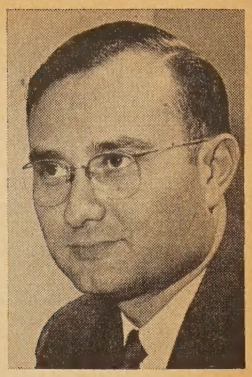
But how can we so live? Surely we cannot say to ourselves, "Go to, now, we shall redeem our time, we shall submit to the necessary discipline, and summon our powers of spiritual reflection in our own strength." Should we do that, we should fail before getting to our homes. There are three suggestions given us as to how what we have been thinking about can be made a reality. First, "be filled with the Spirit." The Spirit is the spirit of Christ, the abiding presence in the believer now of the One who earlier walked with his own in the flesh. We can redeem our time only as our lives are filled with the Redeemer. Let us then open the doors of our hearts to him, that he may come in and fill us with himself. For us to "redeem" is nothing other than to make our lives the area of operation for the Lord of life.

Second, our mission can be achieved only through corporate fellowship with the people of God, through joyous comradeship in the faith. Paul counsels us to address one another "in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord." The Christian faith is not a solo but a chorus. "Where two or three are gathered together in my name there am I," said our Lord. The priesthood of believers is not, in the Bible, nor was it ever so understood by the Reformers, a purely individualistic priesthood whereby each man alone approached his God without benefit of Christian society. Rather, each individual is a priest by virtue of his incorporation into the whole priesthood. Our priesthood is derived from our membership in the society of priests, which is the church. We can redeem this hour only as we join forces in a mighty chorus of mutual encouragement.

Third, we are to live in a continual mood of gratitude for God's grace, "giving thanks always for all things in the name of our Lord Jesus Christ to God, even the Father." Gratitude for God's grace is necessary if we would be bearers of that grace to others. Paul calls upon us in a very bold way to be "imitators of God." But how can a man imitate God? In this respect — "walk in love, even as Christ loved you, and gave himself up for us." To imitate God is to show to others the love which he has first shown to us. We can do this only by keeping constantly before us the marvel of his graciousness to us.

I once heard a sermon on the seven judgments which were conjured up by the preacher through some act of cryptic juggling of Scripture. The sermon consisted of a vivid description of the awfulness of each judgment, followed by — "But thank God, we escape that, for we are saved." I hope that the good brother finally got to heaven, but I am sure that if he did, he was in for a big surprise in his understanding of the Christian faith. True gratitude does not consist in constantly thanking God for one's own escape from judgment. It consists rather in sharing the knowledge of the way of escape with others. To be saved means to be saving. True gratitude for God's grace means to be a member of a fellowship whose task it is to reach out after the broken lives of all men to bring them to Christ's healing. The distance between God and us was far greater than the distance between us and any other member of the human race. If God in his infinite mercy crossed the gulf which divided us from him, and held out his offer of mercy, then true gratitude for that will lead the church to cross all the barriers which divide men today, and mediate the mercy of God to all. Such gratitude — leading to action — will make us instruments for "redeeming the time."

Celebrating God's Goodness Has Meaning Far Beyond the Holiday Attitude



The Giving of Thanks

By John W. Bachman

Thanks be to God through Jesus Christ our Lord! Romans 7:25.

AFTER the Thanksgiving holiday are you more or less inclined to give thanks? During this traditional week end some of us avoided gastric disturbances only to suffer spiritual indigestion as we read and heard various reasons why Americans are supposed to give thanks. We are so well-fed, well-clothed, well-housed and well-educated that it is difficult to observe a period of national thanksgiving without falling into an obvious pattern of Phariseeism. The person who says, "We have so much to be thankful for" may really mean, "We have so much to be proud of."

We could pay no attention to the fact that this is the Sunday after Thanksgiving and note only that it is the first Sunday in Advent. Surely the coming of the Lord is something for which we can be truly thankful without qualification or reservation.

But even as we contemplate this apparent escape from the embarrassment of giving thanks for the wrong things, we realize that it is equally possible to give the wrong kind of thanks for the right things. The lead editorial in a December issue of *Harper's* warns: "The Yuletide Will Get You If You Don't Watch Out." What we know as Advent the writer calls "the most grinding month of the year" and he mentions among the horrors of this season "the blizzard of affectionate greeting cards from the plumbers, auto dealers, . . . real-estate agents and TV repairmen who have been robbing us with un-Christian zeal for the last eleven months; commercials urging us in the name of . . . the Holy Child to stock up NOW with [sundry articles]; and 'Silent Night' blaring over the drunken babble in every cocktail lounge."[1] The blatant commercialism of the Christmas season is likely to be even worse than the narrow nationalism of Thanksgiving.

After the Thanksgiving editorials have been consigned to the incinerator and before we are weary from low-fidelity renditions of Christmas carols it seems appropriate that we meditate together about the giving of thanks for all of our blessings including the coming of our Lord. As we say in the General Thanksgiving we give thanks for God's "goodness and loving-kindness to us and to all men." We bless him "for our creation, preservation and all the blessings of this life" but above all for his "inestimable love in the redemption of the world by our Lord Jesus Christ."

Tensions Sharp and Clear

To avoid Thanksgiving self-righteousness and Christmas sentimentality we could expect to get help from Paul and he does not let us down. His expression of thanks in our text is a far cry from what I have been bewailing. His giving of thanks is preceded by a description of human dilemma and even after he has thanked God he adds "so then I of myself serve the law of God with my mind but with my flesh I serve the law of sin." This seems like a strange juxtaposition but it suggests the first of our observations concerning Thanksgiving. The giving of thanks can keep tensions sharp and clear.

When we contemplate the giving of thanks to God we may be brought up short by the contrast between his gifts and our response. Do we ordinarily acknowledge his authorship of our lives, of our amazing faculties of mind and body? An organization currently soliciting funds is using on stamps and posters a silhouette of a man being led by a seeing-eye dog with the caption underneath, "Be thankful you can see!" Our reaction to the poster is probably one of irritation at the bad taste and attempted manipulation. This is the

---

JOHN W. BACHMAN *is spending this academic year on sabbatical leave from his position as professor of practical theology and director of the audio-visual program at Union Theological Seminary. He has received a fellowship enabling him to do communications research in London. Dr. Bachman graduated from Capital University, Evangelical Lutheran Theological Seminary and Ohio State University, and taught in the department of speech and radio at Capital and Baylor Universities.*

[1] John Fischer, *Harper's Magazine*, December 1958. Used by permission.

wrong reason for being thankful we can see! Like the old expression, "But for the grace of God there go I," it probably appeals more to relief and to pride than to gratitude. But the designers of the posters were probably correct in one basic assumption: Without a shock of some sort most people are unlikely to give any thought to the blessings of life and health.

Limits to Enthusiasm

The dangers to life in this century also seem to put some limits on our giving of thanks. A Thanksgiving editorial in one ecclesiastical journal was quite ironic (either intentionally or unintentionally) in giving thanks that we are still alive! In a time of lunar probes, rockets, satellites and sputniks, in the midst of preparation for push-button extinction, man has not yet destroyed himself! One can be excused for lack of enthusiasm in thanking God for this.

The fact remains that we are still alive and we do enjoy an abundance of material things. But can we thank God for food when millions of persons elsewhere do not have enough? Can we thank God for things which we know are often reduced to instruments for pandering to covetousness and envy? As one advertising executive has described the situation: "America is growing great by the systematic creation of discontent." Much of our wealth is so far from being an unmixed blessing that we wonder to what extent God is responsible for it.

As a nation our resources place us in a position of leadership and relative security but can we honestly thank God for the position in which we find ourselves? Or do we see some relevance in a statement Kaj Munk once made in a sermon? In Denmark in the early days of the occupation he said, "We thank God for having kept us out of the war — but you can't thank God for having helped you cheat in a horse trade. You must not mock God by thanking him that the devil takes care of his own."

We almost seem to come to the point where the passage from Genesis 1 is reversed: "Man saw everything God had made and behold nothing was good." This is so patently false that we cringe even as it is articulated, but we are left with the uneasy feeling that we are not quite sure what we can honestly give thanks for, and if we knew we would not be sure how we could appropriately give thanks. One answer which is obvious and obviously too easy is to say that everything is God-given and all we have to do is to learn the proper use of some of our possessions and our privileges. Paul reminds us that even if we had such information not everything would be solved. "I agree that the law is good," he says and "I can will what is right but I cannot do it." When we try to thank God for blessings the tensions of life are made sharp and clear as we see how far short we fall of using our talents and resources in fulfillment of his will.

This is at least as true of so-called spiritual blessings as of the material. The Word becomes flesh and dwells among us and what do we do? We embalm that living Word in words, wind it in organizational linen and lay it to rest in imposing buildings well-insulated from exposure to the world. With the best of intentions we fail to respond adequately to the gifts of God!

T. S. Eliot has expressed this:

I have given you hands which you turn from worship,
I have given you speech, for endless palaver,
I have given you my Law, and you set up commissions,
I have given you lips, to express friendly sentiments,
I have given you hearts, for reciprocal distrust.
I have given you power of choice, and you only alternate
Between futile speculation and unconsidered action.[2]

Hedged in by this predicament Paul can say, "I thank God." Even when I am most conscious of his distance from me, when I am fully aware of his will and of my unwillingness to accept what I do understand, even then — or perhaps especially then — "I thank God through Jesus Christ our Lord."

At least I need to thank him. I need to turn away from myself toward the Father of our Lord Jesus Christ. Otherwise it would be so easy to become preoccupied with my own weaknesses, to become proud of my own self-criticism and my own false humility that in the end I would simply wallow in ingratitude.

Avoiding Thankfulness

Of course, it must be admitted that we Americans are profligate and selfish in our use of this land while elsewhere millions of God's children are in desperate need of land and fruits of the land, but does this mean that we should be ungrateful for the fertility, resources and beauty of this country? We should be torn by the plight of the persecuted and exploited of the world, but does this mean that every expression of gratitude for relative freedom is totally and inevitably thoughtless and proud? It is indeed stupid and cruel to find joy in our health and well-being by comparison with others who are ill and deformed, but is there no appropriate gratitude for our physical and mental endowments? We could get to the point where we would thank God only that there is nothing to be thankful for!

This avoidance of thankfulness would reveal something about us as persons. To be thankful requires a measure of genuine humility. Very young children sometimes find it quite natural to be thankful; at least there is a radiant joy in response to good things given to them and

[2] From *Collected Poems 1909-1935* by T. S. Eliot, copyright, 1936, by Harcourt, Brace and Company, Inc., and reprinted with their permission.

experienced by them. Later they are instructed as to how and when to say thanks as solicitous adults attempt to channel this gratitude into formal, verbal expressions of our social pattern and the spontaneity and warmth may be lost in the process. Gradually, too, as self-consciousness increases they become reluctant to see themselves as dependent upon anyone else and they shy away from giving thanks. This is a natural stage if it passes but some persons remain permanently adolescent in this respect. They are just too self-conscious to give thanks; it makes them feel unbearably inferior. We all know people like this who can never receive anything graciously, who are consumed by the necessity to give and to keep giving, or at least put up an appearance of giving so that they can always be in a position to be thanked.

Tranformation by Love

Ingratitude then is one aspect of preoccupation with self and only when our intention is turned away from ourselves can we break away from its confinement, from its restrictiveness. In the poet's terms:

> When, in disgrace with fortune in men's eyes,
> I, all alone, beweep my outcast state, and trouble deaf heaven with my bootless cries, and look upon myself and curse my fate;
> Wishing me like to one more rich in hope, featured like him,
> like him with friends possessed;
> Desiring this man's art and that man's scope, with what I most enjoy contented least;
> Yet, in these thoughts myself almost despising,
> Happily I think on thee and then, my state,
> Like to the lark at break of day arising from sullen earth, sings my hymns at heaven's gate;
> For thy sweet love remembered such wealth brings that then I scorn to change my state with kings!"

I am not contending that Shakespeare was attributing this transformation to joyful remembrance of God but gratitude for human love can be transforming in a limited sense and suggests the possibility of greater transformation by a greater love. "If ye, then, being evil know how to give . . . how much more will your heavenly Father give . . . ?"

I am not suggesting either that this turning away from ourselves toward God is a single action, accomplished in one burst of thanksgiving. It is more like a magnetic field working on a swinging pendulum. The history of the covenant people illustrates the typical human fluctuation between thankfulness and ingratitude. The acts and promises of God are often forgotten and Israel swings far away but remembrance of them pulls at least some of the people back again. "Oh that men would praise the Lord for His goodness and for his wonderful works to the children of men. And let them sacrifice with sacrifices of thanksgiving and declare His works with rejoicing."

They were turned away from themselves not only in times of despondency and disaster but also in times of prosperity and triumph. Dr. Terrien emphasizes this when he writes, "Hebrew worship and the psalter originated in a dramatic and musical exteriorization of the inward emotion of thankfulness at the issue of a mortal situation and victory which is 'by nature haughty and insolent' led not to the glorification of man but to the exaltation of God."[3]

"God is our refuge and strength, a very present help in trouble" but also "O clap your hands all ye people, shout unto God with the voice of triumph." Both elements are found within a single psalm:

> Bless the Lord, O my soul, and all that is within me bless His holy name.
> Bless the Lord, O my soul, and forget not all His benefits;
> Who forgiveth all thine iniquities, who healeth all thy diseases.
> Who redeemeth thy life from destruction,
> Who crowneth thee with loving kindness and tender mercies,
> Who satisfieth thy mouth with good things so that thy youth is renewed like the eagle's.

The genuine expression of thanksgiving to God focuses our sights and our hopes on him and takes us out of the whirlpool of self-centeredness. "Not unto us, O Lord, not unto us but unto thy name give glory!"

Fundamental Orientation

In so doing, the giving of thanks speaks to some of life's most perplexing questions. It is not a holiday attitude but a fundamental orientation. Paul's question, "O wretched man that I am, who shall deliver me from the body of death?" is an agonizing cry but it grows out of an ordinary situation in which each of us can identify himself. He is simply recognizing a perpetual human dilemma: "I do not do the good I want but the evil I do not want is what I do." It is in such everyday aspects of our existence that we are most likely to forget to give thanks.

When we are aware of great and special blessings or when we have experienced delivery from agonizing sorrows and crucial dangers we usually feel an urge to give thanks. It may be difficult to separate pride from gratitude in such circumstances but there is usually an inclination toward thankfulness. However, when we are simply engaged in daily skirmishes with evil from within and without, it may not occur to us to be thankful. When we are simply perplexed, thanksgiving may appear to be irrelevant. Yet we talk about the importance of asking the right questions and there may be some significance in the fact that Paul was not asking why or how or

(Continued on page 22)

[3] From *The Psalms and Their Meaning for Today* by Samuel Terrien, copyright © 1952, by special permission of the publisher, The Bobbs-Merrill Company, Inc.

Truth Must Command Both Mind and Heart

The Beginning of Wisdom

By Alexander Miller

The fear of the Lord is the beginning of wisdom. Psalm 111:10.

Has not God made foolish the wisdom of the world? 1 Corinthians 1:20.

HAS IT ever struck you what a tumultuous, noisy book the New Testament is? Things are forever being tossed around: ancient partition walls come crashing down, ancient aristocracies of virtue, power and wisdom are overturned, until it seems to those who see and hear it that the whole world is being turned upside down. And so here, in the somewhat insignificant person of the apostle Paul, the Christians lay their sacrilegious hands on one of the most ancient aristocracies of all, the aristocracy of wisdom which had given to the world what rational shape it had.

> I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

Now this is not only a daring thing to do, but a dangerous thing to do. And I don't mean dangerous only for the Christians, but highly dangerous for the world. For if men cannot rely on the wisdom of the wise, on what *can* they rely to hold the world together and make some sense out of it? What the Christians offer instead is not at first sight very reassuring. It looks in fact like a frail reed indeed — for they point to a cross uplifted, and on it a man crucified not to defend some powerful new idea, but to fulfill a very ancient promise.

> The Greeks seek after wisdom,
> but we preach Christ crucified . . .

Clearly something very odd is going on here, and it becomes even odder if we read on in the New Testament. We find that while in one mood the men of the New Testament are assaulting the wisdom of the world, following the example of Jesus in telling men to learn from the simplicity of children, in another mood they are exhorting men to wisdom — telling them to walk not as fools but as wise, to equip their love with knowledge and with judgment, to be not babes but full-grown men.

It is not only within the New Testament that we find what seems like a contradiction, but within the long life of the Christian church itself. On the one hand it has been a nursery of wisdom, in which men have learned to bring God the best service of their minds: they have not only structured great and enduring systems of Christian theology, but have also believed that in doing the best philosophic and scientific work they had it in them to do they were obeying God and doing him honor. "To think well," said the English Christian Thomas Traherne, "is to serve God in the interior court." On the other hand they have feared wisdom not so much as a danger to faith as a danger to humility, knowing that much learning in the mind, like much money in the bank, may become a root of pride, an object of idolatry and false reliance. They have therefore fled from wisdom because it tempts to pride, and have tended almost to cherish the ignorance that goes more easily with humility. Francis of Assisi forbade his followers books, not only because he feared the pride of possession, but because he feared the pride of learning.

It is worth a little time for all of us, especially in communities infested by academic men, to set in order what the Bible and the church have to say about wisdom, and especially to explore what the Bible means by reiterating that the fear of the Lord is the *beginning* of wisdom.

New Urgency

The *fear* of the Lord has an odd sound in our ears. I think it is accurate to say that in the Bible's use it is close-kin to reverence, and that reverence is close-kin to love, that love of the Lord which is kindled by his steadfast love for us, and in the Christian understanding of the matter chiefly by His unspeakable love in Christ. God's love claims the best of our obedience, and

ALEXANDER MILLER, *professor of religion, Special Programs in Humanities, at Stanford University, received his education at the University of New Zealand, Presbyterian Theological Hall, New Zealand, and at Union Theological Seminary and Columbia University in New York. He has preached and lectured in New Zealand, England and Scotland and is a well-known author.*

makes us *fear* to fail him in anything in which he has the right to our best service. So understood, the fear of the Lord is related to our intellectual life not in one way but in a number of ways.

In the first place, it gives to the work of our mind, just as it does to the work of our hands, a new urgency and a new dignity. That man is made in the image of God means at least that man of all creatures is called to stand before God in full responsibility for the right use of all his powers. His specific responsibility is to exercise dominion over the earth in the name of God. Now we can manage the earth rightly only if we know it intimately. The work of pure and applied science, then, would seem to be a proper service of God and a proper use of that rational faculty which some have taken to be man's chief dignity. Part of our high calling is to put to the service of God every gift we have; any kind of slackness in training our mind or any slovenliness in using it is not only blameworthy in the ordinary human sense, but from the Christian point of view a kind of blasphemy.

Facts are sacred things. Indeed I am bound to believe that the fear of facts is a more destructive kind of atheism than the mere theoretical denial that God exists. The latter may at least be honest. But the refusal to face facts, new facts, alarming facts, means that we are acting as if there might be things in God's world which, if we brought them to the light, would show that it is not God's world at all. A student one day poked his head into my office with the honest query: "Have I the right to keep my faith at the expense of my intellectual integrity?" Of course the answer has to be "No." Any faith that is kept at the price of honesty is not faith as the Bible cares about it. For biblical religion intellectual integrity is *part* of any faith worth the name.

Good Gospel Warrant

Men may serve God and serve him well who either do not know his name or explicitly deny it. But this is not strange: the Bible knows about such men. During the great days of the university a favorite Christian name for the scholars was *militia Christi,* the soldiers of Christ. The notion was that those who work on the frontiers of knowledge are indeed good soldiers of Christ the Truth, since they fight the Holy War against all ignorance and error. And since there is good gospel warrant (Matthew 25) for believing that men may find themselves in heaven to their own surprise, clearly I have the right to hail as good comrades in the service of Christ those who refuse to acknowledge him, but who teach me lessons in scholarly integrity and in all the wholesome disciplines of learning.

We are bound to honor the truth from whatever source it comes and to honor those who find it, even if they bear alarming names like Freud and Marx and such. Not only do we have gospel warrant for doing so, but the word of Calvin, whose orthodoxy certainly a Presbyterian like myself is not about to question:

> They are superstitious, who dare not borrow anything from profane writers. For since all truth is from God, if anything has been aptly said by those who have not piety, it ought not to be repudiated, for it came from God.

But this insight is not a monopoly of the Calvinists, or even of the Protestants: for example, John Henry Cardinal Newman says:

> It is the highest wisdom to accept truth of whatever kind, wherever it is clearly ascertained to be such, though there be difficulty in adjusting it with other known truth.

To accept the atheist scholar as a good comrade does not mean that we shall be less eager that he become a Christian: rather because we cherish him we shall be more eager not only that he should serve God, but that he should know what God it is he serves.

The Deepest Knowledge

In the second place, the fear of the Lord not only gives to the work of the mind a new urgency and dignity, but secures it from pride and disciplines it by humility. The Christian knows that it is not by searching that men find out God, or by wisdom that they know him. There is a knowledge that is the fruit of grit and grind in lab and library, and it is greatly to be cherished. But to know the one thing needful the condition is not the sophistication that comes from libraries, but the humility that comes from love. That is true in ordinary personal relationships: the deepest knowledge of man by man, or man by woman, comes not out of textbooks but in the give-and-take of love. So our knowledge of the most high God is ministered not to those who make the claim to wisdom, but to those who make no claims at all; not to those who have the gift of learning, but to those who have the knack for love.

That is why those who deal in the things of the mind most sorely need the church. There they learn that there is a knowledge that cannot be commanded by any scholarly skills, but is given to wise and to simple alike, sometimes more easily to the simple than to the wise, as they gather round what our fathers called "the homely ordinances" of Book and Table, Bread and Wine and Water — there to learn what no sophistication can teach them, that they are sons of God by right only of his love for them and kin to one another as the younger brethren of Christ.

Here is the best check upon the characteristic sins that afflict the men of the mind: the pride in knowledge that claims too much for it and claims

too much also for those who operate with it, as if the wise man could be trusted more than the rest of the sinful sons of man, or were less dangerous because he is more wise; and the pedantry which is the peculiar hazard of the intellectual life, in which a man turns over his barren stock of knowledge as a miser does his gold, fearful lest any should encroach upon it, resentful of those who would improve it by putting it to the test of life. This is, by the way, the occupational hazard of those who work at Christian theology, of whom J. H. Oldham once said that when he listened to theological students talk about God, he had the feeling that they knew all about Him *except that He was listening to them!*

In the third place, the fear of the Lord generates not only a new urgency and a new humility, but also a new freedom. The Christian gospel not only summons us to the service of God with all that we are and have, including the powers of our mind, but it also provides a charter for full and free intellectual inquiry, letting the chips fall where they may.

Wholesome Doctrine

Paul Tillich likes to talk about "justification by faith in the sphere of the mind," but since in these sad days this wholesome doctrine is less well-known than it should be, it needs to be spelt out again. By justification by faith Paul and Luther and the others meant of course that men do not earn the love of God by any virtue or power or wisdom of their own. God does not, any more than does a human father, parcel out his love to his children in proportion to their merit, but rather in proportion to their need. We are therefore to trust "not in our own merits, but in his manifold and great mercies." We are to trust him, as Luther said, for all good things and also salvation. Just as this meant for Luther that since we are not saved by our virtue, therefore we can mix in the rough-and-tumble life of the world even at the risk of sinning, and rely always on the mercy of God — so it means that since we are not saved by being right we need not fear to be wrong, but can follow the road of honest inquiry knowing that no honest error will take us beyond the reach of the love of God. What is to be feared is not the honest error that mistakes the truth, but the hypocrisy that will not face it.

In this day and age learning is wide and is going to be wider. Our churches, praise be to God, have in them more and more people who are prepared to put their minds to work at understanding the Christian faith, but are not prepared to submit themselves to any truth that does not command their mind as well as their heart. In such days it is good to think about the relation of faith and knowledge and to know why the Bible both enjoins wisdom and warns against it. It commends it as the service of God; it condem it as a rival of God. It teaches us that wisdom ca be worn well only by those who have learned th humility born of the fear of the Lord.

We have no right to be less learned than w have it in us to be, since our minds are for th glory and praise of God, and we are commanded bring every thought into captivity to Christ. Bu since we are not saved by our learning, we ar free from the dismal necessity of pretending to k more learned than we are.

Prayers

Advent

OUR heavenly Father, who by thy coming i Jesus Christ didst bring deep joy to peopl we are lifted by thy great love. We praise thee fo what his coming has accomplished throughout th whole realm of life — the ministry of hospitals, th founding of universities, the establishing of r demptive Christian fellowships throughout th world, homes made strong and richly significan individuals who because of him have found mean ing for living, forgiveness for their sins, and new ness of life. Forgive us, O God, that we hav taken for granted so great a gift. At this hol season, give us a new and significant sense in whic he can mean every good thing in our lives. Amen — *Warren A. Nyberg, First Methodist Church Red Wing, Minn.*

For Forgiveness

OUR Father God, thou hast been patient wit us — forgive our impatience with ourselve Forgive us for the endless running away from th reality of today into dreams of tomorrow; for th senseless and ceaseless getting more and having less for the impatience that drives us to be what we ar not and leaves us bored with what we are.

Forgive our impatience with others. Forgiv us for demanding our whims of them when the are wearied of work; for commanding them be cause another has commanded us; for throwing a them the past we have not had the grace to forge

Forgive our impatience with thee. We are sin ners, each of us, lonely and afraid to share it, hur and ashamed to admit it, foolish and unwilling t confess it. Heal us, Father; our faith is sick, ou hope is tired, our trust is thin and tattered. Creat in us health, and grant us strength to bear the pai of patience. In the name of the Christ, thy powe of love. Amen. — *Anderson D. Clark, Covenan Presbyterian Church, Madison, Wisconsin.*

Faith and Practice Have a Logic Both Frightening and Joyful

Beliefs Have Consequences

By Arnold H. Lowe

THERE was a time when Jesus wanted to know what people believed concerning him. So he asked, "Whom do men say that I . . . am?" When his disciples answered that some say this and some say that, he pressed them for their personal belief and said, "Whom say ye that I am? . . . What think ye of Christ?"

To many, the question Jesus asked must seem wholly unimportant. To them nothing could matter less than what the disciples believed, for to them nothing ever matters what any man believes. What counts in this world, they insist, is character, not creeds. It is how you live that is important, not how or what you believe. The world, they say, judges you by what you do, not by what you think. What matters is not the church a man goes to or the kind of God he prays to, but what he does in his daily living.

For a moment let us put all this under the microscope of reason and common sense and see whether it will stand up. There are many who make such claims out of deep conviction and with equally deep earnestness. They do not speak with tongue in cheek. They mean what they say. They chart their lives without faith. Faith to them is wholly nonessential and has nothing to do with the realities of life. To them morality is enough. They want a good life; they want decency and honesty; they want to live, and they seek to live, by high ideals. They do not want a gospel of redemption. They feel that modern man, cultured and scientifically wise, has outgrown such superstitions. They insist that a man can help and redeem himself. In their judgment religion is a matter of credulity and miracles — and in our kind of world there is not room for miracles.

There are others, we know, who make such claims in a blatant fashion. They give themselves airs. They believe themselves to be liberal and modern. They think that by such things they reveal their intellectual breadth and tolerance. The less they know, the more they claim.

Now it is a striking truth that nowhere else in life do we say that what a man believes is unimportant. Let us make a test. Is it important or unimportant whether a young businessman believes in integrity? Would you employ him? Is it important or unimportant whether a juror believes in justice? Would you wish him to judge your case? Is it important or unimportant whether a young man believes in honor and responsibility? Would you wish him to marry your daughter? Is it important or unimportant whether the employee of a bank believes in honesty? Would you trust him with your funds? Is it important or unimportant whether a teacher believes in fair play and in truth? Would you wish him to teach your children? So is it important or unimportant what a man believes? But, someone asks, what have such things to do with religion? Are they not merely matters of morality? Well, then, let us press this matter to deeper ground and ask a more intimate question. If a man says, "I do not believe there is a God. If Christ did ever live, he was no more than a mere man. I earnestly believe that when we die we die. There is no such thing as a man's soul; there is no such thing as a man's spirit. As the German philosophers used to say in the 18th century, a man is what he eats — no more, no less," would you attach any significance to that?

Inescapable Intimacy

There is a frightening intimacy between what a man believes and what a man is. There is about it a glaring logic, and no matter how we try, we cannot escape it. In the book of Proverbs we read that as a man thinketh in his heart so is he. These words were true then; they are true today. Consider the case of the Nazis in Germany. We know what they did. They crushed weaker people; they destroyed the faith of an entire nation; they persecuted men and women of a different faith;

ARNOLD H. LOWE *is minister of the Westminster Presbyterian Church, Minneapolis. After graduating from the College of Wooster and Western Theological Seminary, he served as a foreign missionary in West Africa. He has held pastorates in Wilkinsburg, Pennsylvania, and in Marshall and St. Louis, Missouri. Author of several books, this sermon is from the book of the same title published October 27 by Thomas Y. Crowell Company, New York, and is used by permission.*

they put them in concentration camps; they exterminated millions. That, we say, was horrible. Yes, but most of all it was logical. They did what they believed. With them it was a matter of faith and practice. One inevitably follows the other.

Or consider the case of the leaders of Russia. We know what they have been doing and are doing still. They boast; they do not honor their promises; they rule by brute force; they instigate political purges. That, we say, is shameful. But most of all it is logical. They do what they believe. With them, too, it is a matter of faith and practice. One inevitably follows the other.

Turn into another direction and consider the case of India and Gandhi. When India came to her freedom, not a shot was fired. It was a peaceful transference of government from one sovereignty to another. This was not another Algeria or another Cyprus. Why not? Because Gandhi and his followers believed in the principle of nonviolence. Do not lift a hand, he admonished; do not throw a stone; do not utter an angry word. Stay where you are, but do not fight back. That, we say, was wonderful. Yes, but most of all it was logical. They did what they believed. Here, too, it was a matter of faith and practice. One inevitably follows the other.

If, in her philosophical and literary circles, Europe is approaching the abyss of meaninglessness, it is because her pessimists deny all human dignity and her optimists rarely sense human misery. For years many European thinkers and writers have been preaching a doctrine of moral and social complacency and despair. That, we say, is ghastly. But most of all it is logical. They believe nothing; they hope for nothing; they look for nothing. It is a matter of faith and practice. One follows the other.

So our minds turn back to these words in Proverbs, "As he thinketh in his heart, so is he." Let us see how this works out in the intimacy of our own faith and practice.

First, let me try to state the case of the man who does not believe in God — at least not in the traditional sense. He convinces himself that it is enough to believe in some life force, some cosmic energy, some universal creative principle. He does not know precisely what all this means; he knows only that he cannot believe in a God who is a person. Therefore he cannot and will not pray. He cannot commune with cosmic energy. He cannot pour out his heart to a universal principle. He cannot find guidance for his personal problems from a life force. How in the world could he say, "Our Father which art in heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done"? To him such words are meaningless. Where there is no faith, there can be no prayer. That, too, is logical.

Now this man is no rogue. He seeks to live an orderly life; he wants to live a good life. Indeed he has a sort of religion. It is a very simple one, he says, and best expressed by what we call the golden rule. But when he says that, he must be out of his mind. Let him recall the golden rule, and let him remind himself that it was laid down by Jesus in whom he cannot believe. "Whatsoever ye would that men should do to you, do ye even so to them." Now he knows what he wishes men would do unto him. Men — that is, his competitor, his antagonist, the man who has another kind of skin. Yes, he knows what he wishes that they would do unto him. He wishes that they would treat him with respect, with understanding. He wishes that they would show him good will and patience in time of need and generosity when he is in want and be quick with their forgiveness. Does he now wish to treat others like that? Others — his competitor, his antagonist, the man who has another kind of skin? How will he do that? By what power? Where will he find the impetus? Where will he discover the stirring and generous urge? Where will any of us find it?

Man Alone

My friend says that he believes in some life force but not in a God who cares. Did someone long ago say, "Cast thy burden upon the Lord, for he shall sustain thee"? Whoever said that was a poet, deceived by his own vanity. Did Jesus say, "Your heavenly Father knoweth that ye have need of all these things"? Well, he was a self-deluded mystic. So a man is alone — like millions of others, all alone — a tiny speck in a world which gets bigger and bigger, an insignificance in a world which is already lonely, shivering in his needs in a world which grows colder and colder.

So without God and faith a man looks on a world which spins itself into meaninglessness. But what is wrong with that? someone asks. Nothing, nothing, except that now nothing else can be wrong — or right, for that matter. For where there is no absolute good, there is no good; and where there is no absolute justice, there is no justice; and where there is no absolute love, there are no fragments of love. So without God, let us get on with the show, each man for himself — no fears, no scruples, no goals — hellbent for nothingness.

But suppose now we leave our imaginary conversation, and I voice my own faith. It is wholly unconcerned with trifles. Let me say, "I believe in God, and everything — the universe and all — comes from the genius of his thoughts and from the touch of his spiritual hands." That makes another world altogether and that makes another kind of life. Some time ago a friend remarked that he was disturbed about our scientific advances, particularly about the satellites racing through space. Is this not, he asked, defiance of God? Is not man seeking to usurp the universe and take it from God?

What foolishness! What unspeakable nonsense! Let there be more satellites; let us travel farther into space; let physicists show us new wonders; let chemists work new miracles; let psychiatrists uncover new mysteries of the mind; let surgeons give us new hearts — and God will be vaster in our thoughts. Such is my faith.

New Meaning

Let me say more. Let me say that I believe that God is present: here and now, always, everywhere I go. So the world gets new meaning. Even the dark lanes of history lose their shadows. I myself begin to matter more. Now it is important who I am and what I am and what I do. If I stumble, I can rise again and make another start, and His hand will lead me. Now I regret every moment that I was thoughtless of God. Now I can say with Cardinal Wolsey:

> Had I but served God with half the zeal I served my king, he would not in mine age have left me naked to mine enemies.

There is so much more — so much more to say. I believe in Christ. I believe him to be more than man. I believe that man is more than animal with a touch of genius. I believe that all life is one: before birth, after death. It is all one: life and death and life.

When I say this, will it make any difference — to you as well as to me? Did I say that there is a frightening, glaring logic about faith and practice? Yes. There is also a wonderful, joyful logic about it. How I know that what a man believes in his heart matters in his days. It will matter tomorrow; it will matter all the days to come. And how does a man come by such faith? By walking toward it. This you must know, surely this you must know; you will never love a woman if you do not first look at her. You will never love a man unless you first look at him. And here is God and there stands Christ — now look at them.

Letter from Christ

(Continued from page 5)

the bold, audacious message Christ is transmitting.

What do mind and heart divine to be the purpose of the letter? Some are in positions in which they receive many letters. A depressing number of them are "crank letters" without much point. The writers need to get something off their minds and they write to whomever last had his name in the paper. A multitude in the work-a-day world are Messrs. Milquetoast. On the street they pass by with heads bent low and eyes cast to the ground. Behind drawn shades and emboldened by typewriters, they are veritable Don Quixotes riding off in all directions jousting with windmills on every horizon. They throw darts, swing cutlasses, and with amazing dexterity and aplomb brand the recipients of their letters with contemptuous epithets. The apparent purpose of their letters is to make the writer feel important and powerful.

Ah, but you are a letter from Christ! What is the purpose of his writing? Is it to demand some crownly prerogative? To get a point of view on record? To seek a place among the world's important people? To trim someone down to proper size?

A Summit Effort

None of these possibilities can be taken seriously. This letter from Christ which is you is in dead earnest. Always it is a summit effort. Never is it in final form. Continually it is being re-edited, revised and altogether made over. It is God's radical method for penetrating the hearts and minds and wills of all men with assurance that he is a redemptive, loving God.

As an authentic letter from Christ, you do provide one another with mutual edification, comfort and encouragement. Primarily however you are a "people," a "redeemed community" sent everywhere to affirm and to demonstrate that this is God's world and that over it he reigns. You are a letter from Christ to communicate to the world assurance that man's great hope may be realized.

Everyone, as a good teacher says, knows the *libertas minor,* the small freedom. This is the freedom to choose the wrong, the freedom to realize only the animal in one's nature, the freedom to transgress the laws of health, the freedom to defy God. At the moment of defiance this may seem to be the exercise of a very great freedom. But there comes the time when one is sick of his sin, fearful of war, ignorant of the way out and one realizes that the freedom one has exercised is but a minor one; the great freedom one has not known.

Here appears the real purpose of the letter from Christ. Christ is using you to give assurance that those in the Lord can know and exercise the *libertas major,* the great freedom. The great freedom is the freedom to choose the good. The great freedom is to choose truth, not lies; light, not darkness; life, not death; peace, not war; justice, not injustice; to choose God and not self. A letter from Christ to all men everywhere is a great and significant church. Or, better still, a great and significant church is a letter from Christ to all men everywhere. Therefore, "show that you are a letter from Christ . . . written not with ink but with the Spirit of the living God, not on tablets of stone but on tablets of the human heart."

Becoming What We Are Made For

By William S. Hill

. . . having the eyes of your hearts enlightened, that you may know what is . . . his glorious inheritance in the saints. Ephesians 1:18.

ALL SAINTS' Day occupies an important place in the Christian Year because it holds up before us two great ideas: the idea of immortality or life-beyond-death, and the idea of saintliness or life-at-its-noblest. Both of these ideas are expressed in the centuries-old collect for All Saints' Day. The concept of immortality is set forth in the affirmation that God has knit together the living and the dead in "one communion and fellowship"; the concept of saintliness is phrased in terms of the petition that we may follow the "blessed saints in all virtuous and godly living."

During the season of All Saints we generally give emphasis to the first idea — the idea that life continues beyond the grave — and the custom of reading the names which have been inscribed in the Burial Register during the past year is in keeping with this emphasis. However, we overlook a major accent of Christianity if we do not consider the second great idea stressed on All Saints' Day — the idea of saintliness.

I am well aware that saints and saintliness are not among the subjects in which many of the American people are vitally concerned today. Any number of men and women would scoff at the notion that Christianity affirms they have been called to be saints. In fact, the idea of being a saint brings to the ordinary person a sense of distaste.

The most popular picture of a saint is of an ascetic-looking person standing in a rose garden, his hands folded and his eyes lifted toward heaven. Another common picture is provided by the superstitious nonsense that has found its ways into the biographies of many of the saints — such as stories of saints who killed dragons, or who were told what to do by animals in the forest. We are distrustful of anyone who has a holier-than-thou attitude and thus are inclined to dismiss saints as nothing but a group of self-righteous prigs.

The word "saint" means "holy" and the word "holy" simply means "whole" or "complete." "Holiness" and "wholesomeness" mean the same thing. Thus a saint is a whole person, a complete human being. A saint is a person put to his right use, one who has become what he was made for. Of course, the saints differ from one another in a thousand ways. But they have one thing in common, summed up in one word: obedience. The saint is a person who, like Christ, was "obedient unto death"; he is a person who has fulfilled what he was created to do, who has become what he was made for.

The story is told that in rebuilding the cathedral of Iona, the workmen tried to use the same stones which had been employed in the original building. In combing the countryside looking for dressed stones, they came upon a carved bar of stone which was being used in a pigsty. This stone bar, as it turned out, had been carved to serve as a mullion, or column, in the stained-glass window over the high altar. So the bar was taken from the pigsty and installed in the window for which it had originally been intended. A saint is like that column of stone: he is in the place, doing the job and making the contribution he was created for.

Classification

The Christian church has always been profoundly concerned with men and women who became what they were made for — living reflections of goodness, truth and beauty. In fact, so much has the church thought about saints that through the centuries a system has developed for classifying saints.

First, there is the distinction between the saints in heaven and the saints who are still in the course of their pilgrimage on earth. The saints in heaven fall into two groups — those who are admitted to

WILLIAM S. HILL *recently left St. Stephen's Episcopal Church, Wilkinsburg, Pennsylvania, to become rector of St. Paul's Episcopal Church, Lansing, Michigan. Mr. Hill also served parishes in Hopkinsville, Kentucky, Detroit and Cranbrook, Michigan, and Uniontown, Pennsylvania. He received his education at the University of Michigan and Virginia Theological Seminary.*

the fullness of the divine glory from the moment of death, and those who attain to this state of blessedness only after they have gone through additional stages of growth. At first glance this distinction appears ridiculous, for no one can know with certainty what takes place on the other side of the grave. This distinction actually corresponds to what we know about life. There are some people who live so close to God, who are so deeply dedicated, that to them death must surely be simply as the passing from one room in the Holy Temple to another still more glorious. Such people, so the church has traditionally maintained, are immediately admitted into the presence of God. (Incidentally, this is why in the Roman Catholic view, if at the time of childbirth there is a question of saving either the baby or the mother, the baby is saved. By giving her life for another, the mother has gone straight to heaven.) On the other hand, tradition has held, most people at death are not good enough to be admitted into heaven and not bad enough to be sent to hell; they require further opportunities for growth and development before the joys of heaven are to be theirs. (This is why the Roman Catholic Church has developed the doctrine of purgatory and why we in the Protestant tradition pray that the departed may grow from "strength to strength.")

Then, as the saints in heaven fall into two groups, so do those on earth. To give them their traditional names there are saints of the Mary type and saints of the Magdalene type. The Mary saints take their name from the mother of Jesus, whose whole life stands as an example of purity, of unsullied virtue. The Mary saints are those who from the cradle to the grave kept themselves "unspotted from the world." On his deathbed, St. Thomas Acquinas made his final confession, and his confessor later reported that it was as the confession of a child. For all his greatness, for all his learning, for all his intellectual brilliance, for all the honors that had been showered upon him, Thomas Aquinas retained unto the end a childlike innocence.

Experience Can Help

The Magdalene saints take their name from Mary Magdalene, the woman out of whom Jesus cast seven devils. According to tradition, Mary Magdalene had tasted every vice, indulged in every wickedness, and had become a changed person only upon meeting our Lord. Accordingly the Magdalene saints are those who have passed through a variety of sordid experiences before they "washed their robes and made them white in the blood of the lamb." Upon his conversion to Christianity St. Augustine wrote his "Confessions," and these confessions make it clear that as a young man Augustine "lived it up."

There is an authority in the voice of experience; there is power in the man who has been through the mill and who has become a transformed person. No one can talk to an alcoholic like a redeemed alcoholic can; no one can talk to a prisoner like Starr Daily, himself a former prisoner, can; no one can talk to a person burdened with some trouble or struggling with some sin like someone who has had the same trouble or committed the same sin. Their experience — their saintliness of the Magdalene type — makes them a source of help to the struggling and the fallen.

Finally, the church made a distinction between saints who are officially so regarded, and saints who are known only to God. Some men and women have been so distinguished for virtuous and godly living that the church has declared them to be saints and has set apart a day on which they are specially remembered. Such a person is St. Andrew, whose day is celebrated November 30th. But then there are other men and women whose lives have been equally saintly, equally noble and heroic, but who lived and died unknown outside their own community. These the church has declared to be saints whose lives are hid with Christ in God, and they are remembered on All Saints' Day, November 1st, and the eight days following.

Living Examples

There is, of course, something artificial and arbitrary in a classification of this sort, but such a classification has a value in reminding us that saintliness can take various forms. Indeed, it is partly because the saints differ so astonishingly from one another that it is difficult to understand them.

But it is important to try to understand the saints, for they represent human nature at its noblest and best; they provide us with living examples of ways in which the highest and finest possibilities of life can be fulfilled. As the little boy said who thought of saints in terms of people portrayed in the stained-glass windows of his church, "A saint is a person who lets the light shine through." If there is value in understanding the personality of the alcoholic, the criminal, the psychopath — and no one doubts the importance of knowing the forces which lead people to degenerate and to bring discredit upon the community — then it is surely of equal importance to seek to understand the personality of the saint, the person who through love of God and man becomes a benefactor of the race.

So, on All Saints' Day we not only remember in affection those who have died and reaffirm our belief in life-beyond-death, nor do we only consider the great figures of life-at-its-noblest. For in such celebration we come to the focus of asking the question each of us must ask himself: "Am I doing what I was put on earth to do? Am I becoming what I was made for?"

The Shook-Up Generations

By Neil Gregor Smith

THE YOUTH of our time are sometimes referred to as "the shook-up generation." The label implies that the unusual events of our time have created a disturbing and unsettled environment which exposes us to extraordinary problems. There has been the aftermath of war, and rumors and threats of wars more terrible. There has been the speeding-up of the shift of our people from a rural to an urban economy with all the changes that accompany this shift. There has been the increase in the mobility of our population — moving from city to suburb and from one industrial area to another — of which it has been said that if the symbol of the pioneer era was the covered wagon, the symbol of this should be the moving van. All these factors have contributed to the making of a rootless generation, a shook-up generation.

There is always a tendency for us to magnify our own problems just because they are ours, and to suppose that our difficulties are without parallel just because we are facing them. And yet it is certain that we are magnifying our own problems unduly if we think of ourselves as having any sort of monopoly on the process of being shaken up. The little letter of St. James in our New Testament is addressed "to the twelve tribes scattered abroad." Here were people who knew what it was to be shaken up — the homeland gone, the old ties severed, the old landmarks vanished. The twelve tribes scattered abroad were the shaken, scattered, broken remnants of a great people.

We should take note of this, not just to remind ourselves that other generations before us have known what it means to be shaken up, but to call attention to the sane and challenging counsel which St. James gave to people in this situation. The challenge of the counsel he gave is muffled in our King James translation which reads, "Count it all joy when ye fall into divers temptations." The muffling of the ring of challenge here may be accounted for by the fact that the word "temptation" bore a double meaning. On the one hand it indicated a trial which incites to evil, and on the other a trial or trouble of some sort which tests our mettle. In this case the latter meaning is emphasized. Instead of feeling sorry for themselves because they have been set in situations which try their faith and patience to the utmost, they are asked to see in the trials they face opportunities for growth in grace. The trials they encounter and endure will help them to become mature persons who will be "perfect and entire, wanting nothing." This was the opportunity of a shook-up generation.

Counsel to Be Glad

This counsel to be glad when we encounter all sorts of trials was probably no more palatable to the people to whom St. James wrote than it is for us. To ask us to be glad when we face difficulties is, it seems, asking more than flesh and blood can do. Yet St. James had a reason for giving this counsel, and his reason is well worth looking at.

It stems from a very theological view of the purpose of man's life upon the earth. If the main purpose of life is to get what we want, to be happy, to be content, to have peace of mind, to be able to gratify our wants and whims, then the tribulations which make these goals inaccessible are evils to be resented. If, on the other hand, the goal of life is that we should be mature persons, perfect and entire, wanting nothing — if God's purpose for us is to grow in grace, patience, strength, and resourcefulness, then the factors which help us to achieve these goals can be welcomed.

For the achieving of some of the goals we set for ourselves this world is not particularly well adapted. In the musings of Ecclesiastes we hear a man sighing over the futility of attempting to possess the goods men set their hearts upon. "Vanity of vanities! All is vanity!" Such was his verdict on the quest for wealth, pleasure, fame

NEIL GREGOR SMITH, *librarian and lecturer in homiletics at Knox College, Toronto, and archivist of the Presbyterian Church in Canada, is a graduate of the University of Toronto. After ten years in pastorates in the Presbyterian Church he served as editor of Presbyterian Publications before coming to Knox College in 1952.*

and the various things men covet. Trials, troubles, the shaking-up of life, are obstacles which thwart us from reaching these goals. If life is really designed for one end, and we persist in behaving as though it were designed for another, we need not be surprised to hear the sighs of the disappointed. Then "temptations" which hinder us from reaching our self-chosen goals are to be evaluated as misfortunes.

If the purpose of our life is to make us the mature persons God would have us be, we can put a different valuation upon life's experiences. We no longer evaluate them in terms of their capacity to please us, but by their capacity to mold us to the likeness of what God would have us be. It is this profoundly theological attitude towards life which lies behind St. James' counsel and makes it ring true. Instead of feeling sorry for themselves because they had been scattered abroad and exposed to severe trials, they are asked to be glad that they are meeting the testings which will help them to achieve the maturity which God intended for them.

Exposed to Upheaval

It is, ordinarily, the shakings of life, the stimulus and challenge of situations which test our resources to the uttermost, that help us to be at our best. In the history of God's dealings with his people it appears that when he wanted a great people he shook them up. One of the prophets saw the difference between Moab and Israel as being due, in part, to the fact that Israel had been exposed to change and upheaval while Moab had been left at ease. "Moab," said the prophet, "hath been at ease from his youth: and he hath settled on his lees, and he hath not been emptied from vessel to vessel, neither hath he gone into captivity." The figure used here is that of wine going stagnant on its lees. While Israel had been poured from vessel to vessel and exposed to violent changes, Moab had been left alone. The history of God's people is a story of repeated shakings and upheavals: Abraham going out from Ur of the Chaldees, Jacob and his family being driven down to Egypt by famine, their descendants being led out to the adventures of the wilderness marches. Through such shakings God molded a great people. The shakings continued in the many battles for possession of a land that was hemmed about by enemies, in the long struggle for survival, in the exile, and in the return from exile. Israel had indeed been poured from vessel to vessel, and in the process Israel became a people through whom God could reveal himself to the world.

When God wanted a man of the caliber of Joseph, the shaking up could be severe. Torn from his home and family, sold into slavery, falsely accused and imprisoned, exposed for agonizing years to loneliness and the consequences of misrepresentation and treachery — all this contributed to the making of Joseph. When God wants a great man or a great people, one of his devices for getting them is to shake them up.

If all of us could always have the security and peace of mind that some people are so anxious that we should have, some of us might not amount to very much. An ambitious and competent young executive was in line for a coveted promotion. When he was asked to speak at a convention of the sales organization of his corporation he was given to understand that this was his big chance. Naturally he wanted to make the most of his opportunity. A few days before the convention he was desperately writing and rewriting the opening paragraphs of his speech, pacing the floor and putting himself on the rack in anxiety to do justice to the occasion. His wife decided that all this was taking too much out of him, and with the best intentions in the world procured some potent tranquilizing tablets which she slipped into his coffee. They worked. They worked too well. The day he was to deliver his speech he was so tranquil he hadn't even troubled to finish writing it out. His associates wondered what had happened to him, and his promotion did not come through.

This man had been saved from the dreadful strain of creative effort, but it was not a kindness to save him from it. It was only by going through strain, tension and anxiety, and only by putting himself on the rack in creative effort, that he could do the best he was capable of.

Welcomed Means

Life is constantly conspiring to give us such stimulation. We are always being shaken up. Unexpected and unwelcome happenings keep on breaking in upon the patterns we propose for our lives. When things are going to our liking we get transferred. When a desired goal seems almost within our reach, health gives way. Disease, death, accidents, the "slings and arrows of outrageous fortune" which take many shapes, disrupt our plans. Instead of reaching out to clutch what we want, we have to face the embittering, disappointing things which try our faith and patience to the utmost.

If our chief goal in life is to be happy and content, such happenings are misfortunes. If our chief goal is to be and do what God would have us be and do, they are steps on the way to a goal that is better than what we would have chosen for ourselves. Even our Lord, states the writer of the letter to the Hebrews, was "made perfect through sufferings." St. James had therefore very good grounds for urging that the trials and testings of shaken times might be welcomed as means to achieving the goals for which God intended us.

During the first World War life for a whole generation was rudely shaken. Some in those days

felt sorry for themselves for having been born in such trying times. In those same days Rupert Brooke was writing:

Now God be thanked, who has matched us with His hour,
And caught our youth, and wakened us from sleeping.*

Instead of feeling sorry for ourselves as a shook-up generation, should not you and I be thanking God for having matched us with such hours, provoked us with such challenges and given us such opportunities to become what he intended we should be?

* Reprinted by permission of DODD, MEAD & CO., from *Collected Poems of Rupert Brooke.* Copyright 1915 by Dodd, Mead & Company, Inc.

Prayer

O THOU who dost know what we need before we ask, we do not know how to pray. We come in the hope that the prayers in us that thou hast already heard will yet find their way to our lips, that we may better understand ourselves. The words in which we clothe our needs are so patched and torn that we would not come at all except that our poverty matches with thine invitation to come as we are.

The mighty music of creation calls us to rejoice in thee. In this gathering for worship, help us to empty ourselves of the fears that stalk us, the guilt that cripples us and the self-interest that stunts our growth. Enable us to open our minds to the stimulation of new ideas and our emotions to the warmth of thy love.

We would learn how to speak well in love. Our minds are so nimble in anger and our tongues so facile in hate; we find just the right word when we want to hurt, and we can hardly turn off the torrent of phrases when we want to abuse. Why, O God, this faltering in tenderness and this stumbling in affection? In rage, we are great performers; in thoughtfulness, we cannot seem to learn the lines, or even find the theater. Grant to us the openness to discover our own longings to speak well in love, to trust its strength, to risk its leading. May we find in the person of Jesus, in lives near us and in the world around us the eloquence of thy love for the world that thou dost make. May thy willingness to care birth in us the new word of rejuvenated living and prompt the image of shared concern. Let the joy that is deep even in sorrow be our strong phrase and bearing each other's burdens our happy sentence. So enable us to be won from the distortion of being our own worst enemies to the fulfillment of honest loving that is unafraid to speak its piece. Worthy art thou, O God, to be praised! May we be worthy to be called thy children. Amen. — *Edward W. Warner.*

Giving of Thanks

(Continued from page 11)

what or when; he was asking who? Who shal deliver me? In answer to this he sought th meaning in the giving of thanks.

Such an answer does not imply escape fro the discipline of thoughtful analysis, including th asking of why, but it provides for a widening o the scope of investigation. Paul's question an answer take full account of the relevance of Adven and of thanksgiving to all of life.

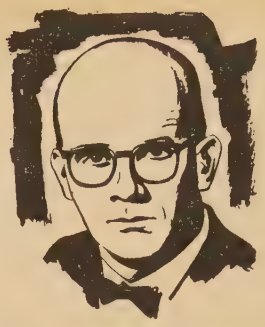
Seen in this light the term "thanks" shoul have a depth of meaning far beyond the shallo subjectivity usually associated with it. In keepin tensions sharp and clear it spotlights our alienatio from God but in turning us away from ourselve toward God it reminds us of his grace and whe it becomes a meaningful reply to the perplexitie of life it is a form of faith. It points clearly to th grace of God without which faith has no substanc but it suggests also faith in God without whic grace receives no response.

Astonished Gratitude

In our daily struggle to perceive and to respon to God's will, in the midst of perplexity it i possible for us to be caught up with Paul i astonished gratitude! Here, as in every communit of believers, there is always the opportunity t know the exultant turning away from ourselve toward God. We can know it in special an in ordinary circumstances. At times we com together when tragic events have defied superficia explanation and we know what it is to b thankful for ultimate meaning and ultimate lov made incarnate in Christ. Most of us find i hard to give thanks always for all things an especially hard to glory in tribulation but we fin we can begin by giving thanks for loved ones wh stand beside us in tribulation, for the cloud o witnesses in which we stand and for Him wh comes to stand in our place.

In ordinary circumstances too we gather here and sing together "Joyful, joyful we adore thee," "Praise ye the Lord the Almighty the King o Creation," or "Praise my soul the King o Heaven" and there is established a melodic theme which persists in our spirits throughout the day Occasionally in moments of solitude it may ever break into audibility. When in the words of th General Thanksgiving "we show forth that praise not only with our lips but in our lives," we com to know not only the courage to be but the powe to become nothing less than the sons of God. Wh shall deliver us? I thank God through Jesu Christ our Lord.

Dr. Marty's major work this season



THE New Shape of American Religion

By MARTIN E. MARTY

- *Does America worship a "packaged God" at an empty shrine?*
- *What price "postive thoughts"?* • *Has religion really revived?*
- *Is God crowded out in suburbia?* • *Has real faith a future?*

"This book contains the sharpest, and in many ways the most profound, study of the contemporary religious situation in this country that I have come across. Dr. Marty succeeds in combining sociological insight with theological understanding in a most creative way. He is not content with merely summarizing, or even generalizing, the material; he re-interprets it from the point of view of living Christian faith, and so comes up with some very illuminating, often startling, conclusions about our religious life." — Will Herberg, author of *Protestant-Catholic-Jew*

Aware that the contemporary forms of secular culture have all but captured the booming Protestant church in "pan-suburbia," the Associate Editor of *The Christian Century* feels it is high time that someone call for a genuinely Christian "culture ethic" to step into the breach left by the declining "social gospel" ethic that once gripped Protestant leadership. This he does with verve and historical insight, probing the new shape of American Protestantism, excavating its resources, sketching out its strategy, and finally marshaling its witness in its over-all theology and in its parish impact.

In this appraisal, culture and Christ seem now to clash, now to blend. Many sparks are given off — for example, such phrases as "religious tents almost suffocating our citizens," "homogenized America," "the daring and radical people of God," "heaven and hell are portable," etc. In sum, no one can rise from reading this book without recognizing that what is now happening in religion in America has neither been understood nor realistically dealt with before. Clearly, The New Shape of American Religion puts religion under the same scrutiny as *The Organization Man* did business and *The Lonely Crowd* did current society.

"Dr. Marty's study creatively unites history, social psychology, theology and Christian ethics . . . Relentlessly, the author lays bare the soul of American religiousness-in-general . . . the most solid analysis that has appeared on the new shape of American religion and on the Christian alternative to it." — A. Roy Eckardt, author of *Surge of Piety in America.*

To be published Nov. 11

$3.50 at your bookseller

HARPER & BROTHERS, N.Y. 16

A Review Article

Luther for the Preacher

By Martin E. Marty

LUTHER'S WORKS. *Edited by Jaroslav Pelikan and Helmut Lehmann. Concordia and Muhlenberg. Volumes 1, 12, 13, 14, 21, 22, 23, 51. $5.00 each, except Volume 21 ($4.50), 22 & 23 ($6.00).*

OUR documentary culture demands literary work in its original form, as a primary source. Only recently we were content to take someone else's word about a literary product; now we want to face the pages in as near to the original form as we can come. In national life this interest has created a demand for publication in many volumes of the complete works of Abraham Lincoln, Benjamin Franklin, Thomas Jefferson and many a lesser figure. So too in religion, the shapers of traditions are being resurrected: we do not want "more about Wesley," we want Wesley. The works of Wesley and Calvin are being reprinted as never before; Libraries of Christian Classics have their hour. No doubt the series are more purchased than read, but for all the liabilities of wasted space we are learning again to know the assets of coming across, with our own eyes, the gems that sparked and sparkled religious revolutions.

The most auspicious of these gigantic publishing ventures in Protestantism is the new translation in fifty-five volumes of the work of Martin Luther. Historical priority and interest as well as the scope of his work commend it for serious study. Already eleven volumes have appeared (eight are here under review; the others are not sermonic and deserve separate attention). These eight volumes run to over forty dollars (though there are subscription discounts). They weigh almost twenty pounds, number over 3400 pages, and incorporate the efforts of two dozen translators and indexers. All of these pages are devoted to about forty-five chapters of the Bible: Genesis 1-5, about 30 Psalms, the Sermon on the Mount and the Magnificat from the Gospels, and the Gospel of St. John, 1-8. They provide the reader with an excellent opportunity to survey the thought of Luther as preacher and expositor; large numbers of ministers have been investing in the series. It is designed to appeal to the parson in his study as well as to institutions and researchers, and deserves appraisal on that score.

Three-Stage Reactions

Reactions will probably pass through about three stages. The first impulse is to stand in awe at the magnificent achievement, for it is certainly that. Even as interior decoration the series will be impressive — a point probably not lost on many a Ladies Aid which can be prevailed upon to give sets of Luther, Wesley or Calvin to the church library so the minister can use them. With this awe is mingled a feeling of gratitude to the publishers who team up on what cannot hope to be a really profitable venture. One good razzle-dazzle book on missionary adventure or one peace of mind promissory note in book form would no doubt clear more profit.

The second reaction, as the minister begins making his way into his investment, will be less attractive. He looks for little nuggets to brighten up the Sunday morning sermon and finds none. He looks for those flashy glimpses of divine reality he has seen quoted in books about Luther and finds that they are spaced twenty pages apart. There are words, words, words, and so many of them are so obvious. Who ever sat through these sermons; could they have moved a world?

As stage two, disappointment, wears off a third sort of balance will probably come into play. Gradually one learns to skim, to use the excellent and even overdetailed indices, to give a page a glancing blow with the eye and yet to know how to look for the open door to new depth in biblical understanding which one finds at least expected spots in Luther. It is in this phase that the rewards begin to appear. Now one begins to understand how so many English-speaking people can spend so many hours over the *koine* Latin and the primitive yet noble German of the Weimar edition of Luther. Now he can begin to see why Luther was and is a *revolutionary* (why all this nicety about *reform* — he was in his own intention dealing with Good *News*). Seeing the expanses of Luther in easy-reading translation now becomes disturbing and unsettling. No one who had him encapsulated after reading secondary sources can walk away undisturbed.

The catholicizing Protestant is disturbed by the pages of nearly incoherent rampaging against the hordes and whores of reason and Rome. The black Protestant has no haven either; he reads Luther in 1521 still praying, "May Christ grant us understanding through the intercession and for the sake of His dear Mother Mary," and "May the tender Mother of God herself procure for me the spirit of wisdom. . . ." (A Lutheran monastic community in America was quick to pick up his *Magnificat* for reprint!) The naturalistic Protestant takes small comfort for his doctrine of the "right of private judgment" as he sees Luther by profound intention seeking to put himself "under the Word." The fundamentalist has small recourse to Luther, no matter what his mentors have told him, for it now becomes inconceivable that anyone erecting a static theory of verbal inspiration could derive it from Luther's practice (no matter what his theories). The Reformer too obviously argues with Scripture, he allegorizes when he must and literalizes where he will. Contrary to his own hermeneutical principles he identifies contemporary events (Pope as Anti-Christ, Turk, Jew, Germany) with "the Holy Spirit's figures" of the Scripture. He corrects, cajoles, pleads with and usually bows to the sacred writers but never on the cozy grounds of *a priori* theories about the method of scriptural inspiration. Yet of one thing the reader is certain: the Scriptures do speak through it all with authority.

I summarized four main themes that ring true in all these volumes. The first is a Christo-centrism — almost a Christo-monism in Luther's doctrine of God. His theology of the cross commits him to tracking God's ways in His revelation in Jesus Christ, and Luther rebels at pat deductions concerning how things are going in the heavenly majesty on any other route or ground. Scholars have remarked

---

MARTIN E. MARTY, *of our staff, was a student of Reformation history until studies of the modern world wooed him to American studies, journalism and the pastorate. His* The New Shape of American Religion *appeared over a Harper imprint this month.*

about a consistent strand of subordinationism in Luther's doctrine of the Trinity; "in [Christ's] words and works we should not so much look upon Him as upon the Father"; he is the "agent of God the Father." This might have been his heresy had he written a system, but the clear impulse of these sermons is toward the highest elevation of Christ. This thoroughly legitimate emphasis is being recovered in the ecumenical movement today. Luther's crisscrossing of Old and New Testaments also acquires renewed respectability in the light of recent similar attempts by A. M. Farrer, L. S. Thornton, W. Vischer and others. This strain is clearest in Luther's sermons on Genesis and the Psalms. He sees "justification by grace through faith" or "justification by faith through grace" at the most surprising biblical crossroads, including the Sermon on the Mount. The preacher who is steeped in Luther will be "pressing Christ" in his sermons — he cannot help but do this.

"Resin Bag" Approach

Second, he will if he reads Luther engage in more scriptural preaching. By osmosis or capillary action it will become part of him. As hinted above, Luther's approach to Scripture is often clouded by latter-day appeals to his "doctrine of the Word" on lines of the Fundamentalist-Modernist controversy. This amounts to seeking answers where Luther was not even asking questions. His approach has been best described by Dilthey as a "divining" of the Scriptures; in Norwegian terms, he has "ransacked" them; here is total exegesis, a maximum assault on all fronts in his perception of scriptural intent. I have my own metaphor for Luther's approach to Scriptures in preaching, and I think he shares it fully with only one other scholar of Christian history, Origen. My metaphor is hardly capable of being elevated into a full-blown concept that will have scholarly acclaim, but here goes. I call it the "resin bag" approach.

Have you ever noticed a pitcher in a tense baseball game reach for the resin bag? Probably not. Were you or I exposed to 18,000 pairs of eyes we would make a great liturgical act of bending and reaching for it. Not so with the real "pro" however. He is familiar; he knows and loves and is dependent upon it before he pitches. He casually picks it up and uses it and drops it, he knows it so well. So with Luther and the Bible; unceremoniously he reaches for any corner of it. He sounds fully respectful only when he finds it necessary to be explicit. But for this very reason he is really respectful and dependent. With him it is not ceremony; it is the life and death element that precedes his pulpit "pitch." Perhaps such familiarity with the Scriptures comes only in a time of *kairos;* perhaps it will be denied us; perhaps we can only aspire. But sermonizing will benefit from this kind of contact through thousands of pages of Luther.

The other two points require nothing more than mention. One is the commonness of his speech, the concrete and earthy Hebraism that has escaped most of his commentators and cultists. He draws illustrations from Aristotle and bedbugs, from Vergil, pregnant cows, doggerel and German proverbs. The biblical world was his contemporary, and what happened on the roadsides of Germany was in no way remote from the roads to Jericho, Capernaum or Nazareth. This commonness brought great frankness; on these pages we learn how he shuddered to read Psalm 90 in a monastery, how he bowed to the mysteries and had to beat down his pride. He was many things, good or bad, but he was always earthy and never remote. I have heard and written many a sermon that could profit from more reading of Luther's.

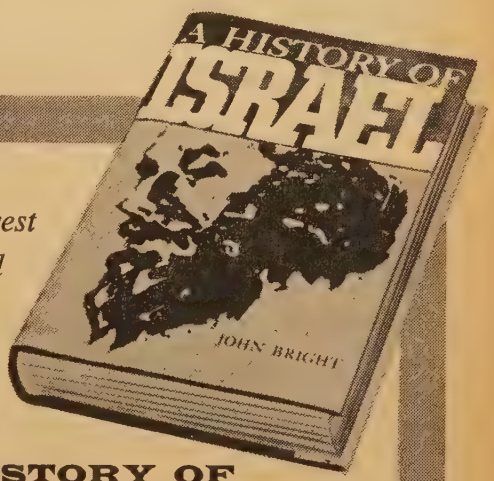
And last the joy, the sheer joy of expounding and reading and preaching comes through on almost all of these 3400 pages. Maybe that is the biggest prize that can come by indirection from participating in these pages. Maybe that is what we have lost, most of all. And that, in this new reading, can mean a Paradise regained.

CHOIR ROBES

Newest colorfast fabrics available. Write for Catalog A48

E. R. MOORE CO.

268 Norman Ave., Brooklyn 22, N. Y.
932 Dakin St., Chicago 13, Ill.
1641 N. Allesandro St., Los Angeles 26, Calif.



Announcing the newest "Westminster Aid to the Study of the Scriptures"

A HISTORY OF ISRAEL

By John Bright

Here is the whole colorful, exciting story of biblical Israel, from the earliest beginnings to the Maccabean revolt. This complete and authoritative history relates the books of the Old Testament to their proper historical context, and suggests their importance for the modern reader.

Approximately 500 pages. $7.50

THE NEW TESTAMENT AND MYTHOLOGY
By Burton H. Throckmorton, Jr. An analysis of the "mythological" content of the New Testament, and of the current controversy over its significance. $4.50

AUTHORITY IN PROTESTANT THEOLOGY
By Robert Clyde Johnson. A penetrating study of the doctrine of authority in Protestantism, from Luther down to the present day. $4.50

SPECULATION AND REVELATION IN THE AGE OF CHRISTIAN PHILOSOPHY
By Richard Kroner. A history of the dominant themes of theology and philosophy, from the 2nd to the 15th centuries. $6.00

THE CHRISTOLOGY OF THE NEW TESTAMENT
By Oscar Cullman. Christ's person and work as revealed through the study of the various names and titles given to him in the New Testament provide the provocative theme of this book. $6.50

THE WESTMINSTER PRESS *Philadelphia 7*

DON'T *MISS* TRYING *THIS!*

Worship and Service Hymnal

CONTAINS THE WORLD'S MOST TREASURED HYMNS AND SONGS

Your Choice of Binding Colors: Cathedral Red or Chapel Green

FREE Sample Yours

Worship and Service Hymnal lifts the heart and soul on wings of song. Send TODAY for Free Sample Copy. See, test and prove its amazing quality. Nothing like it. Not just another hymnal but for the first time a combination in one book of traditional and gospel hymnody covering every subject and meeting every need.

24-KARAT GOLD TITLE

Real gold that will never tarnish. Contains 543 'singable' musical numbers each contributing to fuller and more fervent congregational participation. Abundant choir and special numbers; complete indexes; 73 appropriate Scripture readings. Surprising low price. Don't miss the blessing of this supreme new hymnal.

NOW

We want to see, test and prove Worship and Service Hymnal. Please send free sample copy.

Name _____ (Please Print)

Address _____

City _____ *Zone* ____ *State* _____

I am ☐ *Pastor* ☐ *Supt., or* _____

Church and Denom. _____

HOPE Publishing Co.

5737-T9 West Lake Street, Chicago 44, Illinois

Book Reviews

THE MIND AND FAITH OF A. POWELL DAVIES. *Edited by Justice William O. Douglas. Doubleday. $4.50.*

ALL that is necessary is to read the introduction, the first chapter, and the notes at the end of the book." His advice for reading another book isn't much help in reading this one, mirroring the soul of the "Unrepentant Liberal" and late pastor of All Souls' Church in Washington, D.C. For sardined in between is an imposing array of subject matter that gives the reader the sneaking suspicion that Davies does some thinking for himself! His theology is not old-fashioned, but the "hossense" that home-spins his wisdom so that it is both practical and palatable certainly is. Davies succeeds Channing, not only as pastor at All Souls' but also as an able thinker, treating a host of problems ranging over much of the gamut of human experience, with forthright candor, astute scholarship and pungent style.

Editor Douglas, one of several prominent parishioners who became intimate friends with their Unitarian pastor, has divided this material, mostly excerpts from Davies' sermons, into six parts. *Counseling:* "A person with a small private world and a feeling of insecurity about it will be afraid of everyone who differs from him or seems stronger than he is or who possesses what he lacks, or who in any way makes him conscious of his weakness or inferiority. And so he is full of dislikes, easily offended, intolerant." *Democracy v. Communism:* "The tolerance that equates the true with the false, that sees little difference between good and evil, that blurs the distinction between liberty and oppression, that dissolves justice into mists of doubt — this kind of tolerance is not a virtue but a vice."

Law and Justice: "The parochial school prepares its students, insofar as it is able, for life in an *exclusive* society ruled by authoritarian principles, namely, the Catholic Church; whereas the public school prepares its students for life in an *inclusive* society, based on democratic principles, namely, the American public." *International Responsibilities:* "The U.N., like its predecessor, the League of Nations, has arrived at a point where it must make a crucial choice. If principle is chosen, the immediate present will be difficult. But the U.N. will have assured its future. If expedience is chosen, immediate difficulties may be less, though this is far from certain. And the U.N. will have sealed its doom."

Literary Wit and Wisdom: "If I were asked what single quality every human being needs more than any other, I would answer, the ability t laugh at himself." *Creed, Dogm Faith:* "Every institution of highe learning should, if possible, have on or two atheists on its faculty, if onl to keep the theists stepping lively Similarly, there should be no position open above that of junior instructo to any faculty member who canno say that he is, at least in part, a agnostic."

If the analysts of popular religion Schneider and Dornbusch, could tak another look at popular religion twen ty-five years from now, it is doubtfu that Davies would be included as best-seller. A far cry from tranquilize pills, spiritual or otherwise, Davie sees only a knuckling down to ou responsibilities as some assurance o peace and happiness. In the word of Douglas, in his lengthy and pert nent foreword (quoting the *Dail News,* Washington D.C.): "He didn' waste his articulate wrath and some times scathing wit in Sunday pillow fights with a paper Beelzebub; h lashed out at actual wrongnes wherever he found it, whether it wa in the school system, the city govern ment, the church, or national politics. — *Richard K. Curtis, Bethel College St. Paul, Minnesota.*

FROM DEATH-CAMP TO EXISTENTIALISM *A Psychiatrist's Path to a New The apy. By Viktor E. Frankl; translate by Ilse Lasch. Beacon. $3.00.*

WHEN a neurologist and psychi trist is ripped away from scho arly and practical life, when, as Nazi prisoner, he is subjected to ever indignity in four different concentra tion camps, and when after three suc years he tells with remarkable objecti ity what his very soul underwent, yo have a tale that needs to be told. An it needs to be listened to, especiall by those who are tempted to thin that the truth about man can be di covered by study of "everyman."

At least such a trained observe aware of the different theoretical pa terns by which his experiences coul be interpreted, is in a position to as himself whether various psychiatri modes of thought are indeed able t bear the brunt of explaining wha keeps men alive when, it would seem the simplest thing to do is to thro oneself on the electrified barbed wir I can understand why a student o personality like Gordon W. Allpo can write of this book: "On two o casions I have read it through at single sitting, unable to break awa from its spell." For this is a felicitou ly written "essay of profound depth and not just one more brutal tale o

oncentration camps." I could not elp saying to myself again and again s I read this book: "What evidence iat man does not live by bread alone, r by libido alone, or by the lure f superiority alone. What support or the view that man, in the last nalysis, lives and dies in his spirit!"

Doctor Frankl has written a more xtended exposition of his "Third iennese School of Psychotherapy" alled *logotherapy* in *The Doctor and ie Soul,* (New York: Alfred A. nopf, 1955). In the present book, ie author fortunately adds to his nar- ative a brief statement of the basic enets of logotherapy.

On this view, it is the will-to-mean- ng, not the will-to-pleasure or the ill-to-power, that constitutes man's eepest urge. Man is groping and onging for a meaning to be fulfilled — nd by him alone. Man needs a ission. What makes any life a con- entration camp is the "existential ustration" of its quest for a meaning existence. It is boredom, "Sunday eurosis," that is creating an existen- al vacuum in the life of so many oderns. Man's only salvation from ebilitating weakness is to find him- lf — as he alone can do — through sks unique to his situation. This lls for more than the usually-ap- ealed-to psychic processes; it calls for piritual groping and moral decision hich make suffering itself meaning- ul. Meaning is given not only by reating and loving, but by the way which tasks are undertaken. Mean- ng can be found, whatever suffering e involved, in the willingness *to be esponsible* for the specific values that ny given person can actualize. ietzsche put it in a nutshell. "He ho has a *why* to live for can bear lmost any *how.*" This book is a doc- ment which sees *homo patiens* indeed *homo quarens fidem.* — *Peter A. ertocci, Boston University, Boston, lassachusetts.*

HE LETTER TO THE ROMANS. THE LETTER TO THE HEBREWS. *Edited by William Barclay. Westminster. $2.50 each.*

THESE are two of the important volumes of the series of New Tes- ment commentaries first edited in cotland. They are intended to inter- st and instruct laymen. To this end ie commentary is arranged, not on verse by verse basis, but on para- raphs of thought. Here is a fresh nd vital translation of the text. here is no outline of either epistle a whole, but rather a logical devel- pment of its contents with a carefully easoned argument of its thought. his works especially well in these vo letters where precision of idea nd expression are marked.

It is true that at times the argument so detailed that one wonders what yman will read it through. Be it id, however, that the author is trying always to make the hard things clear, that his forceful expressions are seldom hard to follow, and that his abundant use of illustrations heightens the interest. They make hard doctrine tasty, and discussions of meaning are often

SUN MON TUES WED THURS FRI SAT

MINISTER'S PRAYER BOOK

Compiled by
JOHN W. DOBERSTEIN

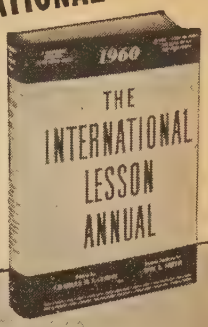
A unique breviary for the entire church year, special days and saints' days. Provides the plan and materials for the minister's daily devotions—revolving about the seven themes of the minister's calling and life, distributed over the seven days of the week.

Nothing comparable to this book exists for Protestant pastors!

Cloth, $3.75; *leather,* $6.00

At your denominational book store
MUHLENBERG PRESS

THE INTERNATIONAL LESSON ANNUAL 1960



edited by CHARLES M. LAYMON
lesson analysis by ROY L. SMITH

The International Lesson Annual for 1960 offers the best in scholarly interpretation to every student and teacher of the International Sunday School Lessons. Also included are teaching suggestions, lists of audio-visual aids, maps and line drawings, and a subject index.

$2.95

Order from your bookstore today
ABINGDON PRESS
Publisher of THE INTERPRETER'S BIBLE

The Prophet Motive

The "Prophet Motive" is the fixed star by which the Fund has steered its course. Dominated by this idea for 200 years, the Fund begins its third century, confident in the soundness of such a program. "What is good for the prophet, is good for the Fund" — this is the way this distinguished institution has thought.

Marvelous to relate this motive has worked. Far from suffering by its idealism, the Fund's financial stability, always impressive, is more firmly established than ever.

All profits go to the prophets. The clergyman has shared regularly in the Fund's wealth. No claim has ever been disputed in all its history.

Any prophet can enjoy the profits by applying to:

PRESBYTERIAN MINISTERS' FUND
Rittenhouse Square, Philadelphia 3, Pa.
ALEXANDER MACKIE, PRESIDENT
15 Branches Coast to Coast — Texas to Ontario
An interdenominational fellowship providing all kinds of life insurance

Thy kingdom come... really? when? how?

Read HOWARD KEE'S
The RENEWAL of HOPE

ASSOCIATION PRESS $3.50 at bookstores

WORSHIP

A STUDY OF CORPORATE DEVOTION

By Luther D. Reed

President Emeritus, Lutheran Theological Seminary. Highly readable and thoroughly enjoyable, this major work deals with the whole field of worship:

leadership **meaning**
history **content**

Aids to worship are included in this broad framework: anthems, hymns, suggestions for planning church buildings, and other practical guides including the first serious commentary on the Service Book and Hymnal of the Lutheran Church in America. **$6.75**

At your denominational book store

MUHLENBERG PRESS

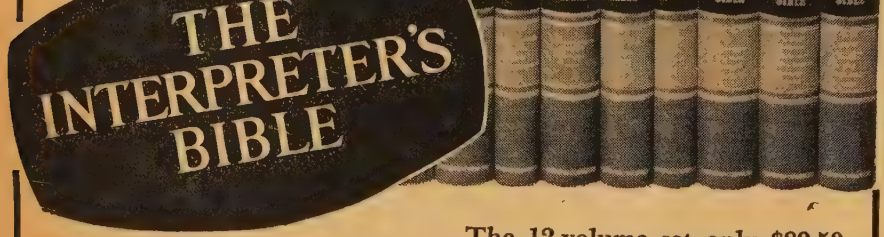
vivid. The author is always honest about the difficulties of a passage. Sometimes he accepts paradox without attempt at reconciliation, as in the case of Romans, chapters nine and ten. He does not hesitate to express what he believes the author means, even though his acknowledgement goes hard with the tenets of his own creed.

The only flaw in Dr. Barclay's style is his tendency to repeat the same word again and again in short compass. This reviewer would also question the use of Greek words in a commentary for laymen, even though these words are put in English letters. Some will miss in these books an over-all summary of their teaching, such as that on salvation in Romans or on the superiority of Christ in Hebrews. But probably for laymen these results are better accomplished, as Dr. Barclay does it, piecemeal than in grand review. — *Julian Price Love, The Louisville Presbyterian Seminary, Louisville, Kentucky.*

I Found God in Soviet Russia. *By John Noble. St. Martin's Press. $2.95.*

JOHN NOBLE, a young American citizen of German descent, the son of a camera manufacturer, was living in Dresden when war broke out with the Nazis. However, not until the Russians took over East Germany was he actually thrown into prison. Ten years later, having managed to signal his lost presence to the outside world, he was released from a Soviet slave-labor camp in the Arctic, under pressure from the U.S. State Department. What took place in those ten years calls to mind the Book of Acts. It is a gruesome, moving, inspiring story. A miraculous conversion fails to manages to survive starvation, overwork, torture, despair. This faith is shared by Christians of many denominations who hold hidden, whispered religious services in abandoned shafts of a coal mine, in a laundry or around a supper table. Catholic nuns are the subject of a miracle that causes their tormentors to shun them with superstitious dread. Members of the political read confiscated Bibles in secret, fearing denunciation by each other. Coincidence after coincidence saves the life of the author, a life he had surrendered to God and was sure God would use for his own ends.

Some may question the complete veracity of so strange a tale. But it is written with such simplicity, wealth of concrete detail, obsessive conviction and psychological coherence that it compels belief. This book forces the Christian to ask himself a terrifying question: "In this fundamentally insecure world, where any ordinary person can suddenly face the abyss, will my own faith hold fast? Will God's strength be made perfect in *my* weakness? Will God's grace be sufficient for *my* need?" — *Edith Lovejoy Pierce, Evanston, Illinois.*



The 12-volume set only $89.50

Christendom's Most Comprehensive Commentary

With a new school year and a new church-school year beginning, now is the time to buy this unique commentary on the entire Bible. It is the ideal gift for a minister friend, your favorite seminary student, or anyone else interested in serious study of the Bible —an appropriate gift leading to deeper understanding of the Bible.

The Interpreter's Bible brings the latest and best scientific research to bear upon the homiletical use of the Scriptures, keeping religious need and use constantly in the foreground.

On the editorial board are six outstanding authorities with 36 consulting editors and 129 contributing writers.

The Interpreter's Bible is designed to give you complete biblical knowledge at your fingertips; to help you understand and interpret spiritual truths. Entire set represents the utmost in durability and lasting service.

Now for only $89.50 you may purchase the complete 12-volume set! You save $15.50 over price of the 12 volumes bought singly at $8.75 each.

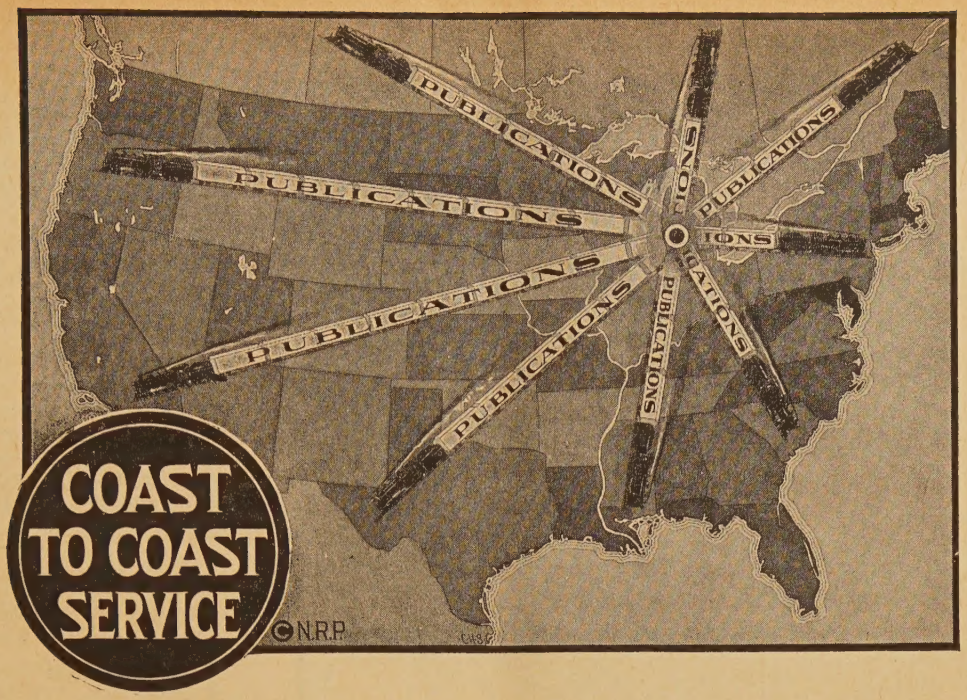
Order from your bookstore ABINGDON PRESS

Why Marriages Go Wrong. *By James H. S. Bossard and Eleanor Stoker Boll. Ronald Press. $3.50*

THE subject of marriage is temping game for writers these days. Teen-age idols, novelists, syndicated columnists, doctors, scientists and ministers are all loading the market with volumes of axioms, prescriptions, profiles and theories concerning the ailing institution of matrimony. Between the hard cover and slick paper treatments one must honestly wonder if the poor patient has not been exhaustively diagnosed by this time, especially when the same chest-thumpings are applied endlessly and the same round of advice repeatedly offered.

In any case, here is another rather sprightly contribution to the cause. Bossard and Boll, sociologists by profession, review some of the basic factors in marriage failure as well as some of the values which contribute to healthy wedlock. The book is primarily intended for those contemplating the altar, as well as for those in midstream who are fighting to keep on course. The study has general interest but little, if any, specialized values for the professional worker.

The authors suggest no radical theses concerning marriage in the changing climate of our culture. In fact, some readers wishfully searching for fresh "scientific" solutions may be disappointed upon discovering these writers



NO MATTER WHERE YOU LIVE, OUR PARISH PAPER SERVICE WILL SOLVE YOUR "EMPTY PEW" PROBLEM

Distance No Obstacle

From Maine to California, from Texas to Northern Canada, come inquiries, telling the discouraging story of small congregations, indifferent workers, lack of cooperation, empty pews. Pastors realize the need of something that will keep the community informed of the church's doing and awaken the interest of men.

In most instances we can refer to pastors in nearby churches where the Parish Paper Idea is used successfully. Regardless of how far away your church may be from us we can serve you quickly and effectively. Distance is no obstacle.

The Parish Paper Idea

If you are preaching to empty pews it is your own fault. The best method of church publicity, the proper use of printers' ink, will work wonders in your church. The big problem is to make people think about your church—thinking, talking, planning, contributing! With the Parish Paper you can talk with them, tell them what you are doing and planning to do; you can place your message in every home in the community.

Extend Your Influence

Why struggle along through your pastorate giving the best that is in you and yet laboring under heavy handicaps? What the Parish Paper has done for others it will do for you: advertise your church, increase the attendance and collections, conserve your time and increase your own prestige, and build a unity among your church workers and business men that will surprise you. You can be a successful pastor with a Parish Paper.

INVESTIGATE and THEN DECIDE

FOR SAMPLES, PRICES AND FULL PARTICULARS REGARDING OUR SERVICE AND THE HELPFUL SIXTEEN-PAGE ILLUSTRATED PARISH MANUAL CONTAINING DETAILED EXPLANATION OF PUBLISHING PROCEDURE, FILL OUT AND MAIL THE COUPON.

Do it NOW. No obligation, of course.

USE THIS COUPON

Please send The Parish Paper Manual, sample parish papers, and full particulars regarding your Standardized Service.

Name .....

Street .....

City ..... State .....
TP

The National Religious Press
523 Ottawa Ave.
GRAND RAPIDS, MICHIGAN

offer nothing but wholehearted approval of the traditional establishment. Their interest is not in revision, but in preservation, based on the conviction that in the family unit society finds its primary building blocks.

One emphasis which intrigued me must be mentioned. I had labored under the naive notion, hammered into me by such prophets as Whyte, Riesman and Mills, that individualism had been virtually left in shambles under the crushing tide of mass organization, "other-directed" conformism and the "power elites." Such however is not the judgment of Bossard and Boll. Individualism for them is not only very much in evidence but repeatedly is singled out as the culprit contributing to social irresponsibility and the moral anarchy of our day.

To be sure, there is a species of "individualism" in the current scene, expressed in such axioms as "look out for number one," and "every man has a right to his own belief." But a deeper analysis, both from sociological and psychological perspectives, would reveal a common social matrix reaching out into all sectors of the culture and shaping the values, goals and ambitions of a large majority of the people. The "individualism" observed is not the fearful autonomy shred of social connections the writers herein describe, but more likely a semblance of free choice wielded by individuals within the mass mold, much as actors on stage imparting spontaneity within the framework of a script.

Of course, the argument may simply in the end amount to one of definition. The point is that Bossard and Boll appear to be tilting at windmills when they should be attacking the far deeper issue, which is not moral anarchy but the insensible, compliant, standardized responses of masses of individuals to the prevailing compulsions, values and fears of the secular age. — *Gilbert H. Vieira, The Methodist Church of Jackson-Sutter Creek, Jackson, California.*

Your Standard of Excellence since 1912

PULPIT ROBES

To be sure of your best appearance and long-lasting pleasure, insist on our hand-sewn, custom-tailored robes.

ROBES FOR YOUR CHOIR, TOO

Write for catalog D-41

BENTLEY & SIMON INC
7 West 36 St. New York 18, N.Y.

Books of lasting interest from

THE Westminster Press

If I Believe

By DONALD J. CAMPBELL. Bishop Campbell shows how the individual may bridge the gap between belief and practice in order to live an integrated Christian life. $2.50

God is Inescapable

By DAVID WESLEY SOPER. One of Protestantism's most provocative thinkers answers those to whom God is a vague and shadowy figure. $2.50

The Revelation of God in Human Suffering

By WAYNE E. OATES. Laymen and ministers alike will find comfort and inspiration in Professor Oates' demonstration of how suffering develops our spiritual maturity and binds us in Christian fellowship. $2.75

The Letter to the Romans

By EMIL BRUNNER. Dr. Brunner's brilliant commentary reveals for every reader the full triumph of Paul's most important message. $3.50

In His Service

By LEWIS S. MUDGE. A study of the meaning and message of the church today, with compelling emphasis on Christian responsibility in service. $3.00

Now at your bookstore

THE WESTMINSTER PRESS, Philadelphia 7

THE GOSPEL ACCORDING TO ST. LUKE. *By A. R. C. Leaney. Harper. $4.00.*

THE THIRD in Harper's useful new New Testament series appears over the name of the lecturer in Christian Theology at the University of Nottingham. At this time we are interested merely in calling this to the attention of readers. So little is now available in the line of scholarly commentary in English (the Interpreter's Bible, some of the Moffatt series, and some vestiges of the International Critical Commentary being the exceptions) that, were this much less successful than it is turning out to be, men of The Pulpit would do well to place standing orders from here on in.

WHO DO YOU SAY THAT I AM? *By A. J. Ebbutt. Westminster. $3.50.*

ANY minister, or minister-in-the-making, into whose hands this book may fall is indeed a fortunate fellow. Even if he proceeds no further along the thoroughfares of Christological thought which Dr. Ebbutt so enticingly opens up, he will have learnt so much that his capacity to employ the instrument of interpretation which he often uses — and sometimes misuses — cannot fail to heighten the pitch of his pulpit preaching. The author has achieved his aim in attempting "to answer some of the problems which arise from a study of the life of Jesus in the light of modern scholarship." The book is *full* of scholarly findings, but with its easy style and the warmth of feeling for its central subject which comes to the reader through its pages, one never finds it *packed* with scholarly findings.

In his treatment of Jesus' self-consciousness, Dr. Ebbutt is superb, and his fourteenth chapter is a welcome contribution to the still somewhat slight body of contemporary Incarnational theology. The suggested Bible readings and illustrative quotations, which form neat and novel introduc-

tions to each chapter, are aptly chosen and arranged, and enhance the book as an excellent tool to be used in mind-stretching sessions among seminary students. — *Johnstone G. Patrick, First Presbyterian Church, Sayre, Pennsylvania.*

PULPIT POST

(Continued from page 2)

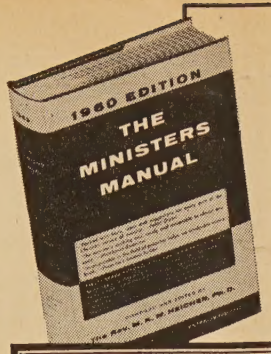
preachers almost inevitably gravitate to university and theological seminary professorships, or to executive positions?

It would seem to me that a review of your method of selecting sermons to be published is in order.

CLARENCE N. WRIGHT
Ravenswood Presbyterian Church
Chicago, Illinois

Pulpit Calendar

Nov. 1 — All Saints' Day.
Nov. 2 — All Souls' Day.
Nov. 6 — World Community Day.
Nov. 8 — Stewardship Day.
Nov. 15 — 26th Sunday after Pentecost.
Nov. 22 — Thanksgiving Sunday.
Nov. 26 — Thanksgiving Day.
Nov. 29 — 1st Sunday in Advent.
Dec. 6 — 2nd Sunday in Advent.
Dec. 13 — 3rd Sunday in Advent. Universal Bible Sunday.
Dec. 20 — 4th Sunday in Advent.
Dec. 24 — Christmas Eve.
Dec. 25 — Christmas.
Dec. 27 — Sunday after Christmas.
Dec. 31 — New Year's Eve.
Jan. 1 — New Year's Day.
Jan. 3 — Second Sunday in Christmastide.
Jan. 3-10 — Universal Week of Prayer.
Jan. 5 — Twelfth Night: Epiphany Eve.
Jan. 6 — Epiphany.
Jan. 10 — 1st Sunday after Epiphany.
Jan. 17 — Missionary Day.
Jan. 17-23 — Church and Economic Life Week.
Jan. 24 — 3rd Sunday after Epiphany.
Jan. 24-31 — Youth Week.
Jan. 31 — 4th Sunday after Epiphany.



253,000 WORDS OF TEXT
369 PAGES • CLOTH BOUND
35th ANNUAL EDITION

"Better than ever"*

THE MINISTERS MANUAL

(DORAN'S)

"This comprehensive source book offers more between two covers than any other volume a minister could hope to secure," says **Pulpit Preaching*. Among a score of other useful features, the busy minister will find morning and evening sermon digests for every Sunday in the year, Sunday School lessons, children's sermons, bulletin board slogans, invocations, hymnology, ecclesiastical calendar. Once you use it you will never willingly be without it. Order your copy now. Only $3.00

A STUDY AND PULPIT GUIDE FOR EVERY WEEK OF THE CALENDAR YEAR 1960

Compiled and edited by M. K. W. Heicher

HARPER & BROTHERS • NEW YORK 16

Who Could Fill Your Shoes?

Your family knows that you are special. They "know" that you must live forever because they cannot imagine you gone. For them, who could take your place—who could provide a heart and home as you have done?

Leave $10,000.00 to Help Them!

Here is protection that you can afford for your family. It is possible for a few pennies more than the price of your daily newspaper to pay for $10,000.00 worth of life insurance for 10 years on a Ministers Life and Casualty Union "10-10" Policy.

The cost is low because the "10-10" Policy is trimmed of frills. It is *pure term insurance* with a simple dividend rate that reduces your payments by nearly a third. And there is an important extra feature—any time before the ninth year you may convert to an Ordinary Life or Endowment Policy in order to build up cash and termination values for your later years.

MLCU's "10-10" Policy provides you with $10,000.00 protection for your family for *ten years*—it is *not* decreasing term insurance. Send for complete information today!

Ministers Life
CASUALTY UNION
Legal Reserve—Non-Assessable

SINCE 1900 MLC

THE MINISTERS LIFE & CASUALTY UNION
10439 Ministers Life Building, Minneapolis 16, Minn.
IN CANADA: 30 Bloor St. W., Toronto 5, Ontario

Please rush details of the new "10-10" Policy.

Name_____

Address_____

_____

Date of Birth_____ Denomination_____

ARPER

A BOOK OF PUBLIC PRAYERS

By HARRY EMERSON FOSDICK. "These prayers reveal Dr. Fosdick as Pastor and Shepherd of the human spirit . . . Ministers and seminarians will want to study them as models of the public pastoral prayer." – CLARENCE SEIDENSPINNER. $3.00

FOOTPRINTS OF A DREAM

The Story of the Church for the Fellowship of all Peoples

By HOWARD THURMAN. The dramatic story of the founding of America's first fully interracial church in San Francisco. Illustrated. $3.00

PROTESTANT THOUGHT

From Rousseau to Ritschl

By KARL BARTH. "An invaluable introduction to the most powerful and influential theological mind of this century." – HENRY PITNEY VAN DUSEN. $7.00

SCIENCE, MEDICINE AND MORALS

By CHARLES E. RAVEN. A brilliant survey of the interaction of scientific and religious thought from the Greeks to modern times. $3.50

WE HAVE THIS MINISTRY

By ROBERT N. RODENMAYER. "Addressed to the average minister and covers practically every aspect of his work." – ROBERT J. MCCRACKEN. $2.50

PREACHING VALUES IN THE EPISTLES OF PAUL

Volume I: *Romans and First Corinthians*

By HALFORD E. LUCCOCK. "Nobody else can bring such a light touch to a deep meaning. Truly provocative aspects appear under nearly every one of Paul's texts." – MARGARET T. APPLEGARTH. $3.50

At your bookseller

H B

"No other volume approaches it either in scope or detail . . . remarkably complete."
– WINTHROP S. HUDSON

The Nineteenth Century in Europe

The Protestant and Eastern Churches

Volume II of Christianity in a Revolutionary Age:
A HISTORY OF CHRISTIANITY IN THE 19th AND 20th CENTURIES

By KENNETH SCOTT LATOURETTE

A comprehensive, country-by-country review of the Protestant and Orthodox churches in Europe in the 19th century. All the events and movements that challenged and swept Christianity – the industrial revolution, Marxism, Darwinism, higher Biblical criticism, the *reviel* in Switzerland, the Oxford Movement in England, the growth of evangelical sects, the Inner Mission of Germany – all these and many more are graphically described. A galaxy of thinkers who molded the course of modern Christianity is vividly portrayed: Kierkegaard, Schleiermacher, Harnack, Newman, Maurice, Kropotkin, Berdyaev, Tolstoy, Dostoevsky, etc. "No one has ever given such dimensions to the writing of Church history," says ROLAND H. BAINTON. $7.00

"Of excellent substance, scholarly in every detail."
– PAUL RAMSEY

Sexual Relation in Christian Thought

By DERRICK SHERWIN BAILEY

This is the first full history of what Christian thinkers from Paul to Barth have had to say about the relations between the sexes. Based on tremendous research, the book presents the evolving Christian viewpoint on the nature and ends of marriage, the value of virginity, divorce, second marriage, the celibacy of the clergy, etc. Dr. Bailey traces the development of the Christian sexual tradition as a whole from the original blending of Jewish domesticity and Greek asceticism, through the rigorism of the Church fathers, the medieval synthesis, and the modifications of Luther and Calvin, to the contemporary understanding as influenced by the scientific findings in biology, anthropology and psychology. $4.50

HARPER & BROTHERS, N.Y. 16